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A DARK CHAPTER IN THE CATHOLIC HISTORY OF MARYLAND.

A PAPER READ AT LOYOLA COLLEGE, BALTIMORE, FEBRUARY 14, 1887.

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THE volume of Maryland History is emblazoned with names that shine for high renown as jurists, orators and statesmen. Their deeds reflect a glory upon the volume as we turn its pages, and it glows with an illumination whose splendors shall never fade, as we "remember Carroll's sacred trust." But it is over the early pages of the volume that the historian delights to linger, lit up, as they are, by the halo of civil and religious freedom.

"Others had fled from oppression in Europe, but they still held the principle of toleration in horror"; * "they carried with them into exile the same intolerance of which they themselves had already been the victims," † and in their new homes, they wanted not equality, but supremacy; the Founders of Maryland, on the contrary, "in a narrow and cruel age, like true men, with heroic hearts, fought the first great battle of religious liberty, and their fame, without reference to their faith, is now the inheritance, not only of Maryland, but of Ameri-

* Bancroft. † Grahame, "Colonial History," ii., 23.

ca."* In the other colonies, all civil power was confined to members of the church. In Massachusetts, to be a freeman, it was necessary to be a Puritan of the straitest sect, because, "as in a well-ordered community the godly ought to rule, it followed that none should be enfranchised but members of the church";† in Virginia, the Oath of Supremacy was tendered to all who desired to dwell in peace within the boundaries of the "Old Dominion": "but the disfranchised friend of Prelacy from Massachusetts, and the Puritan from Virginia were welcomed to equal liberty of conscience and political rights in the Roman Catholic colony of Maryland,"‡ "and Religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."§ Scepticism has joined hands with bigotry in the attempt to overturn the facts of history and to belittle the broad statesmanship of the policy adopted by Lord Baltimore; but this one fact outweighs countless sophistries, that "from the first settlement of the Province, Civil and Religious Liberty was ever assumed by the inhabitants of Maryland as their birthright, the chief of their privileges, and an essential part of their Constitution."‖ There are others who whilst recording the glorious deed, strive to detract from the fame which justly belongs to the Authors of the Toleration Act by suggesting with cold-blooded malignity a variety of imaginary reasons for their action, and imputing to them sordid or sinister motives.**

Our answer to these imputations is borrowed from a writer of 180 years ago. Fr. William Hunter came to labor for God's greater glory on the mission of Maryland in 1692, and rich in good works, he died here in 1723. His words are those of a competent witness, who resided here for thirty-one years, during fourteen of which he held the responsible po-

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* Davis, "Day Star," p. 259.

† Adams, "Emancipation of Massachusetts," p. 8.

‡ Bancroft, i., 257.

§ Id., 247.

‖ Hunter, "Liberty and Property."

** Davis, pp. 254–5.

sition of Superior of the Mission; and they carry additional weight, as he appeals to facts, fresh in the memory of living men, against the penal laws, which then began to press heavily upon his coreligionists, and of which he himself was a conspicuous victim. Hear how he anticipates and refutes the cavillers of a time well-nigh two centuries after these words were penned:

"That liberty of conscience was what our first Adventurers had most at heart will clearly appear to any one that considers how strenuously they maintained the same in the first Assembly of this Province, by the above said Law of Religion, which by its preamble appears to be the first Authentic Act of this infant Colony. Whence we have a convincing demonstration that as they had transported themselves and families upon the promise and expectation of this Liberty, so were they firmly resolved to use their utmost endeavors, to fix and perpetuate the same, for after-ages, and this they did after the most solemn and sacred manner, by enacting a fundamental and stable Law, to confirm and secure this Liberty to all Christians, and that forever, as the chiefest of their privileges, and the most material Branch of our Constitution: and I defy the enemies of Maryland to produce one single author that denies the same, or does not in express terms, whilst touching upon our Constitution, mention this Liberty of Conscience, as a part thereof" (Hunter, p. 5).*

So writes Fr. William Hunter in the first decade of the eighteenth century. In his quaint and vigorous way, he forestalls and annihilates a mean hypothesis which has been urged of late by writers whose minds are jaundiced by sectional or sectarian prejudice.

"And now lest some may imagine that this cry of Liberty was only a politick invention to decoy unthinking people and induce them to leave their native soil in quest of that they

* The original manuscript wants the first four pages. It is entitled "Liberty and Property, or The Beauties of Maryland Displayed, by a Lover of his Country."

were never to enjoy, to suspect which is not only injurious to the memory of the Lord Caecilius, but traducing our worthy Ancestors, the first Adventurers and Compilers of the Law, as false and deceitful, and not only enemies to themselves and barbarous to their posterity, who might probably be of as many different persuasions, as were their forefathers, makers of the said Law, but (to use the vulgar expression) no better than a scandalous pack of unconscionable kidnappers, in regard of those that transported themselves, allured thereto by that specious promise of an entire liberty of conscience, and an equal enjoyment of all privileges." *

These are the sentiments of one who signed himself "A Lover of his Country" upon the title-page of the manuscript which has come down to us from the opening years of the last century, and the same sentiments are re-echoed in this closing period of the nineteenth century by an eminent jurist † of this city:

"We are proud of the immortal principles on which this colony was founded, and which place the Landing of the Pilgrims from the "Dove" and the "Ark" among the grandest incidents of human history. We are proud of the great Charter as one of the noblest of the works that human hands have ever reared,—the most glorious proclamation ever made of the liberty of thought and worship."

Toleration was in the Charter, and it was guaranteed to the settlers by the Conditions of Plantation. The credit, therefore, whatever it be, for this liberality, belongs primarily to the Lord Proprietary. It is not within the scope of our subject to make more than passing mention of the act of 1649, its occasion and motives, its rise and progress, its approbation, continuance, and success. There is no need to discuss even the religious convictions of those who passed the act. I am to speak of those who abrogated its liberal provisions, when the course of events made it possible for them to do so. It was

* "Liberty and Property," p. 6. † S. Teackle Wallis.

a fair work, a bright picture as it came from the hands of the Founders; but dark lines were drawn upon this picture by men alien to their spirit, estranged from their principles. Whatever doubts may exist on other points concerning the Toleration Act, there can be no question as to those who marred its beauty. And may not the argument be advanced, that they, who in the hour of triumph made such unseemly haste to tear down and destroy, were not the original builders of the stately edifice; they, who, as time went on, became narrower in spirit and more contracted in their views, were not the broad-minded, far-seeing men who launched the ship of state.

"It is strange," says Bancroft,* "that religious bigotry could ever stain the statute-book of a Colony founded on the basis of freedom of conscience." Yet, the *Dark Chapter*, which constitutes our subject, is this strange story, which tells us in the first place, how it came to pass, that "in a Colony which was established by Catholics, and grew up into power and happiness under the government of a Catholic, the Catholic inhabitant was the only victim of intolerance";† and in the second place shows us who were the men "that with ingratitude still more odious than their injustice projected not only the abrogation of the Catholic worship, but of every part of that system of toleration, under whose sheltering hospitality they were enabled to conspire its downfall."‡

The fundamental law of the Colony allowed free exercise of Religion to all professing to believe in Jesus Christ, and imposed penalties on such as should molest any one on account of his religion, were it even to address him with any insulting epithet. The Council Records testify that the Governor's oath, in 1636, contained these words: "I will not by myself, or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." The Counsellor's oath contains the same in substance. The

* i., 251. † McMahon, "History of Maryland." ‡ Grahame, ii., 23.

oath of fidelity, appointed by an act of 1650 to be taken by the inhabitants of the Province, asserts the same liberty of conscience. And the Lord Proprietor solemnly promised never to give his assent to the repeal of the above fundamental law establishing the free exercise of religion. If legal enactments and solemn promises could produce security and confidence, all Christians were safe in Maryland. But the apprehension of some vague danger to their religion seems thus early to have brooded over the minds of Catholics, and, in 1639, by express statute, they secured to the Church, its rights and liberties (Bancroft, i., 251). And the existing state of affairs in England, together with the rapid march of events in the contest between King Charles I. and his Parliament, proved that these were not idle fears. The Long Parliament began its memorable session, the Commons of England declared against toleration, and the first duty of the Puritan in those days was to put down Popery, and in proportion as that faction became dominant, persecution against the Catholics of Maryland increased. Leonard Calvert was driven from his government, and the pioneer missionaries were sent prisoners to England, where the venerable Father White would have suffered the extreme penalties decreed against all priests entering the realm, but that he proved his coming to have been much against his will. Claiborne, the evil genius of early colonial days, at the head of Cromwell's Commissioners was engaged, in 1652, "in the holy work of routing out papacy and prelacy in Maryland" (Burk, "Virginia," ii., 113), and Ingle, the freebooting captain of a ship aptly called "The Reformation," went buccaneering up and down the Bay, and afterwards, in palliation of his piracy and outrages, "averred that he plundered only papists and malignants." And the Assembly, convened at Patuxent, in 1654, though it confirmed the act for freedom of conscience, yet found its enactments too comprehensive in that they granted toleration to the religion of those who had enacted them, and hence they were not extended to "papacy, prelacy, or licentiousness of opinions,"

this latter phrase being a drag-net to include within the meshes of proscription Quakers, Baptists, and all others obnoxious to Puritan ways. But although the Catholics were subjected to some hardships during the period of Puritan ascendency, yet it was only a brief trial; the "halcyon days" returned, and the legislative policy of the Toleration Act underwent no material or continued change for well-nigh sixty years from the foundation of the Colony.

Let us borrow from Fr. Hunter's description of the early times, to which the changed condition of affairs at the period when he wrote, and which we are about to describe, was in such saddening contrast. "Under the protection of the fundamental law, Christians of all persuasions lived intermixed in this Province, in peace and good neighborhood, nor was there any difference to be seen save only in their different places and manner of worship, in Divine Service; at other times, and in other places, they all agreed as neighbors, friends, and brothers, whilst some of all persuasions (that is to say those that were thought most fit and capable) employed promiscuously places of Honor, Trust, and Interest; during which time all Christians enjoyed not only the free use of their religion, but an equal share in all other Rights, Places, and Privileges; so that whenever a Councillor or Burgess, a Judge or Justice was to be chosen or appointed, his religion was neither a help nor a hindrance, and nothing came under consideration but his Integrity, Parts, and Capacity, were he Churchman or Presbyterian, Quaker or R. Catholic; hence, it is to be presumed that the country was never better served, nor could it be, than in those halcyon days, when neither his Lordship nor the people were debarred, he from appointing, or they from choosing, the most knowing and proper persons, be their persuasion what it would.

"Nor was this equal enjoyment of privilege confined to religion and offices only: no, there was also an entire liberty and full enjoyment of all other rights, privileges, and immunities for all subjects of Great Britain, as to buy and sell, to take,

possess, and enjoy, to transmit to their heirs, or to convey and bequeath to any other whatever goods or chattels, lands or hereditaments, and, in a word, all their estate, or any part thereof, whether real or personal," etc., etc. (Hunter, p. 9).

We are wont to look upon these privileges as natural rights; they are our birthright, for the Declaration of Independence asserted them, and we are so accustomed to see every American in the full, peaceable, and unquestioned enjoyment of them, that it is difficult to imagine the hardships of those to whom they were denied. But Fr. Hunter could measure the value of blessings which had taken their flight: coming to Maryland in the same year with Sir Lionel Copley, the first royal governor, hampered and restricted, subjected to unjust discrimination and constant oppression, solely on account of his religion, he might well recall with words of praise the earlier and happier epoch, he might commemorate the "privileges" enjoyed by all under the Proprietary's benign administration, but from which Catholics were now debarred, not by a spasmodic outburst of bigotry, but by systematic legislation, ever drawing the cords more tightly around its victim, ever imposing heavier burdens.

The storm of revolution in England which swept James II. from the throne, had its feeble counterpart in the Colony, and factious men here overthrew the government of Lord Baltimore by the use of means that were disgraceful in themselves and which show how unprincipled they were who employed them. For although the whole current of Maryland history should have silenced the cry that the Protestant religion was in danger, and although Catholics were only in the proportion of one to twelve or fifteen among the inhabitants, yet then, as for many a day afterwards, the words "Papist" and "Jesuit" were conjuring spells to throw the people into a delirium, in which reason was cast aside, and justice, law, and humanity were trampled upon.

The change of government deprived Maryland of its chartered liberties, and was most baleful in its consequences to

those who remained steadfast to the ancient faith. The Assembly convened by the first royal governor was prompt to foreshadow the legislation which darkens our annals. Their first act was to thank the new sovereigns for "deliverance from a tyrannical Popish government, under which they had long groaned." This was an outrageous calumny; for when called upon afterwards to specify their grievances against the old government, they alleged four causes of complaint: one of these allegations was false, two others were franchises, instead of grievances; and the fourth was a medley composed of equal parts of hypocrisy and sophistry,—the keen grief they felt at not being obliged to take the oath of allegiance. But as the latest writer on Maryland history goes on to observe: "the Assembly of 1692 were thoroughly minded that others should have cause for groaning, and their second act was to make the Protestant Episcopal Church the established church of the Province. The act, though somewhat modified at times, continued in the main the same down to the Revolution. It divided the ten counties into parishes, and imposed an annual tax of forty pounds of tobacco per poll on all taxables for the purpose of building churches and supporting the clergy. In 1702, it was re-enacted with a toleration clause: Protestant dissenters and Quakers were exempted from penalties and disabilities, and might have separate meeting-houses, provided that they paid their forty pounds per poll to support the Established Church. As for the 'Papists,' it is needless to say that there was no exemption nor license for them."*

Three principal acts concerning Religion, or "Toleration Acts," as they are called, had thus far been placed upon the statute-book of Maryland; and before proceeding further, it may be well to place them side by side. The writer just quoted says: "The toleration of the Proprietaries lasted fifty

* Am. Commonwealth Series—"The History of a Palatinate," by William Hand Browne, p. 185.

years, and under it all believers in Christ were equal before the law, and all support to churches or ministers was voluntary; the Puritan toleration lasted six years, and included all but Papists, Prelatists, and those who held objectionable doctrines; the Anglican toleration lasted eighty years, and had glebes and churches for the Establishment, connivance for Dissenters, the penal laws for Catholics, and for all the forty per poll."* So far Mr. Browne. The Catholic Act was broad as the Catholic name—it was universal: the Puritan Act was so narrow as to afford standing room only to Puritans. And the Anglican Act we are about to survey. The men who claimed to contend so warmly for liberty, understood its practical application to be for their own party—they stretched it in one direction only to contract it in another.

The Anglicans had been hitherto an inert body, so careless of religion as to make no provision for its support; but the Establishment infused life and activity, whose first manifestation and leading characteristic until its domination ceased forever, was a direct and persistent attack upon that very sensitive part of man—his pocket. The device of taxing others for the support of the Church of England was worthy of those whose zeal for religion had hitherto been shown by a reluctance to make any personal sacrifice in its behalf, but whose sense of right and the fitness of things was conveniently satisfied by imposing burdens upon their neighbors. It was the consummation of a plan proposed some years before by the Rev. Mr. Yeo, a virulent defamer of Maryland and her people, who, at the instigation of that unsavory personage, John Coode, the Titus Oates of the local "Protestant Revolution," had given a sad account of the state of religion here, in a letter to the Archbishop of Canterbury, asserting that the Province "is become a Sodom of uncleanness and a pest-house of iniquity." His remedy for the evils was endowment:—the proper way to advance the spiritual interests of Maryland was

* "History of a Palatinate," p. 186.

to promote the temporal interests of the clergy. Whenever the voice of Mr. Yeo breaks upon the silence of those earlier times, whether it be in clamorous demand to unsympathetic Eastern-shoremen, or indignant protest against dwellers by the Patuxent or Patapsco, unappreciative of him and his ministry, or piteous appeals to his diocesan, the echoes of that voice reach us sounding one monotonous note—it is the voice of Mr. Yeo crying in the wilderness, crying for loaves and fishes. He asserted in his letter that Catholics and others were liberal towards their clergy, but nothing had as yet been done to establish by law the Protestant Episcopal Church. "The pastors of that church, like the clergy of every other order, depended upon the professors of their own particular tenets for support; nor would the liberality of others to clergymen of their own persuasion commend itself as a reason for loading them with the additional burden of supporting ministers of the Church of England."* But its logic was quite satisfactory to the Primate of England, who forthwith undertook the reform of morals among the people of Maryland by procuring a legal establishment and wealthy endowment for those whose incompetence had been unable to check the spread of immorality. And they who had "groaned under a tyrannical Popish rule," were rejoiced in heart, though all the *taxables* of the Province might groan, when every Christian male, and every male and female negro over sixteen years of age was compelled to contribute annually forty pounds of tobacco for the support of a church whose ministrations were rejected by the majority of the people.

From this tax there was no escape. Its collection and distribution were entrusted to the sheriffs, and the vestrymen of each parish, and they were rigorous in the performance of the duty, as we may well suppose in the parallel case of an earnest Republican of our day who should have the power to levy upon Democrats for party purposes; and the records show

* Grahame.

that even when there was no incumbent of a parish, yet this tax was still exacted and devoted to church repairs, to the purchase of glebe-lands, etc. Besides the unfailing annual tax, extraordinary assessments were made for church purposes, and the list of these is endless. The saying used to be current, and it is partly true, that the older Episcopal churches of the lower counties were built by the contributions of Catholics. Sometimes the regular process was considered too slow, and the more summary method was adopted of appropriating a Catholic church, as was done by Governor Seymour, at St. Mary's. It is related of Mr. Plowden, of 'Bushwood,' that having built a chapel for the private use of his family and neighbors, the law assumed that it was intended for the legal religion, just as the law in its own jocose way used a few years ago to assume that there were no Papists in Ireland. Mr. Plowden was informed that in recompense of his liberality as founder of the church, a conspicuous pew was reserved for his use forever. He marked his appreciation of this generous offer by persistent absence. Now this happened at a time when the attempt was being made to extend the whole Penal Code of England to the Colony. By this code compulsory attendance of recusants at public service on Sundays was ordered, under the heavy penalty of twenty pounds per month for each member of the recusant's family. Mr. Plowden was threatened with the enforcement of this law if he should persevere in his obstinacy, but he evaded the fine by an ingenious device. He agreed to go to church; and he went in great state in the grand, lumbering, yellow carriage of the olden time; driving up to the entrance, he walked through the church, and made his immediate exit through the vestry. Thus having "gone to church," he outwitted the law, and could return home with such reflections as the man might make whose home was the place where the first Colonial Assembly of the Burgesses of Maryland was held. The legislation from 1692 was saturated with this spirit; for the "growth of Popery" had to be prevented; and these laws were rigidly enforced, and the money

wrung from Catholics helped to swell the revenue of their persecutors, and produced the most valuable church-holdings on the continent. No parish was worth less than £200; some of them were rated as high as £1,000. The clergy occasionally grasped at a plurality of benefices, and the lives of many were far from what they should have been. I have no desire to enlarge upon this subject. The official reports of their own Commissioners, letters from the Governor to the Bishop of London, contemporaneous testimony of all classes of writers, the verdict of all historians in our day, show conclusively that many of the clergy were incompetent—or worse. Dr. Hawks says in his report: "Vices that deserved a prison figured in these unfortunate colonies clad in clerical robes." It is evi dent that this very dignified body was at one time seriously deficient in respectability. No wonder that the relations between them and the people were not healthy. Asbury, Strawbridge, and the earlier Methodist missionaries labored hard, and were content with $60 a year. The pampered favorites of the Church by law established, whose service for the people was often merely nominal, drained away by direct taxation from one to five thousand dollars each. Quakers, Baptists, and Presbyterians voluntarily made adequate provision for the moderate wants of their religion and ministers. The Catholic priests asked nothing, and, we may add, received nothing from their flocks, but lived upon the products of the lands which they had acquired in the beginning, as all other settlers did under the Conditions of Plantation, or by subsequent purchase with private funds of their own, but all alike were constantly galled by an unjust and excessive tribute. The feeling which the levying of such a tax engendered had no inconsiderable share in strengthening the resolve to cast off the yoke of England; for the tyranny of the State was coupled in the Revolutionary patriot's mind with the oppressive weight of the Church identified with the State, and whose clergy sided against the cause of liberty to such an extent that the triumph of American independence was the death-knell of the Anglican Establishment.

Our "Dark Chapter" must be read by the light of facts and of legal enactments. A Catholic priest could not say Mass, nor teach, nor perform any religious rite. Rewards were offered for information against transgressors, and severe penalties were threatened. Let us illustrate these assertions by some examples. In 1696–7 a terrible pestilence broke out among the people of the lower counties; the Catholic clergy were very active in visiting the sick, in administering the consolations of religion to the dying, and as this pestilent activity was in reproachful contrast with the conduct of the newly established clergy, the Lower House of Assembly by a special message called upon the Governor to check such obnoxious zeal and charity. I give the words, as they show who were the instigators of this legislation. "Upon reading a certain letter from a *reverend minister of the Church of England*, which your Excellency was pleased to communicate to us, complaining to your Excellency that the Popish Priests in Charles County do, of their own accord, in this raging and violent mortality in that county, make it their business to go up and down the country, to persons' houses when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the Sacrament to them: we have put it to the vote in the House if a law should be made to restrain such their presumption or not; and have concluded to make no such law at present, but humbly entreat your Excellency that you would be pleased to issue your proclamation to restrain and prohibit such their extravagance and presumptuous behavior."

The Upper House, not to be outdone in zeal, a short time later bring a specific offender to the Governor's notice, in these terms: "It being represented to this board that William Hunter, a Popish Priest in Charles County, committed divers enormities in dissuading several persons, especially poor, ignorant people of the Church of England, from their faith, and endeavoring to draw them to the Popish faith, consulted and debated whether it may not be advisable that

the said Hunter be wholly silenced and not suffered to preach or say Mass in any part of this Province, and thereupon it is thought advisable that the whole be left to his Excellency's judgment, to silence him or not, as his demerits require."

Comment is unnecessary: the mere reading of this page from the records tells us how the old order had changed. But three years had elapsed since Maryland had been blessed with Protestant Ascendency, and already it was an "extravagance," "presumptuous behavior," an "enormity" for a Catholic priest to exercise his ministry in behalf of the sick and dying. At the instigation of a hireling who had fled from danger to some salubrious retreat amid the balmy groves of Piccawaxen, these zealous lawmakers restrain and prohibit the good shepherds, who were ready to lay down their lives for their flock.

Patrick Henry rode fifty miles to witness the trial of the Baptist preachers of Spottsylvania in Virginia, prosecuted by the churchmen for "preaching the Gospel, contrary to law." But when the indictment had been read, his generous indignation could not be restrained, and rising up he addressed the court, in solemn tones of inquiry: "May it please your worships, what did I hear? Did I hear an expression that these men whom you are about to try for misdemeanor, are charged with preaching the Gospel of the Son of God?" The court-house was crowded, and all were so deeply moved by the great orator's manner in proposing the antithesis of misdemeanor and preaching the Gospel, that the prosecutor turned pale with agitation, and the court were near dismissing the accused, and a short time afterwards these prosecutions were stayed. But there was no Patrick Henry to champion the cause of those who suffered for conscience' sake in Maryland, and the oppression became more grievous as time went on.

Let us go on to see the progress that was made in strengthening the Establishment, and the means employed to prevent the growth of popery. It is the year 1704, in the old city of

St. Mary's, and John Seymour by royal favor is Governor of Maryland, having lately entered upon the duties of his office. The fundamental law has been so changed that Quakers and Catholics are excluded from every office; they have no vote in the making of laws by which they and their posterity are to be bound; they cannot vote in or out of the House of Assembly, neither be, nor send a Representative; they are disfranchised to such an extent, that the law does not permit a Catholic to be a petty juryman or constable. Political proscription has failed to make them conform and they still have their own religious services in their own churches, although a law of 1700 makes the liturgy of the Church of England and the use of the Book of Common Prayer obligatory "in every church, or *other place of public worship.*" Two priests of St. Mary's County were complained against by the Protestant inhabitants for violation of the laws. Fr. Brooke was the first native of Maryland to become a Jesuit priest, and he and Fr. Hunter, as they had been guilty of "offensive partisanship" in serving the pest-stricken people of Charles County, had lately shown obnoxious activity forbidden by law, in St. Mary's. They were summoned before the Council: Fr. Hunter is charged with consecrating a chapel, while Fr. Brooke is accused of the grave misdemeanor of saying Mass in the Court time at the Chapel of St. Mary's. These were weighty accusations, and they requested to be accompanied by their counsel, but the request was unanimously rejected by the Board. Fr. Hunter declared that he was sorry for any annoyance in his conduct, but as to his consecrating the chapel, inasmuch as it was an Episcopal function, he did not consecrate it. No one but himself was present at the place specified; he had worn the common priest's vestments, but that was above fourteen months ago, and long before his Excellency's arrival. Fr. Brooke admits that he did say Mass, but found that others had formerly done so.

The minutes of the Council proceedings will tell us what followed. The Governor was instructed to reprimand the

offenders, which he forthwith proceeded to do in language which sounds like the echo of a charge delivered by an Elizabethan judge in similar cases.

"'It is the unhappy temper of you and all your tribe to grow insolent upon civility and never know how to use it, and yet of all people you have the least reason for considering that if the necessary laws that are made were let loose they are sufficient to crush you, and which (if your arrogant principles have not blinded you) you must need to dread.

"'You might, methinks, be content to live quietly as you may, and let the exercise of your superstitious vanities be confined to yourselves, without proclaiming them at public times and in public places, unless you expect, by your gaudy shows and serpentine policy, to amuse the multitude and beguile the unthinking, weakest part of them, an act of deceit well known to be amongst you.

"'But, gentlemen, be not deceived, for though the clemency of her Majesty's government and of her gracious inclinations, leads her to make all her subjects easy, that know how to be so, yet her Majesty is not without means to curb insolence, but more especially in your fraternity, who are more eminently than others abounding with it; and I assure you the next occasion you give me you shall find the truth of what I say, which you should now do, but that I am willing, upon the earnest solicitations of some gentlemen, to make one trial (and it shall be but this one) of your temper.

"'In plain and few words, gentlemen, if you intend to live here, let me hear no more of these things; for if I do, and they are made good against you, be assured I'll chastise you; and least you should flatter yourselves that the severities of the laws will be a means to move the pity of your Judges, I assure you I do not intend to deal with you so. I'll remove the evil by sending you where you may be dealt with as you deserve.

"'Therefore, as I told you, I'll make but this one trial, and advise you to be civil and modest, for there is no other way for you to live quietly here.

"'You are the first that have given any disturbance to my government, and if it were not for the hopes of your better demeanor, you should now be the first to feel the effects of so doing. Pray take notice that I am an English Protestant gentleman, and can never equivocate.'

"After which they were discharged. The members of this board, taking under their consideration that such use of the Popish chapel of the City of St. Mary's, in St. Mary's County, where there is a Protestant Church, and the said County Court is kept, is both scandalous and offensive to the government, do advise and desire his Excellency the Governor, to give immediate orders for the shutting up the said Popish chapel, and that no person presume to make use thereof under any pretence whatsoever.

"Whereupon it was ordered by his Excellency, the Governor, that present the Sheriff of St. Mary's County lock up the said chapel and keep the key thereof."

The House of Delegates, on the 19th of September, 1704, took into consideration the remarks of the Governor to the two priests, and sent him the following address:

"By a paper read in the House, we perceive what your Excellency was pleased to say to two Popish Priests, on the occasion there mentioned, and, as all your actions, so this in particular, gives us great satisfaction, to find you generously bent to protect her Majesty's Protestant subjects here against insolence and growth of Popery, and we feel cheerfully thankful to you for it."

The language of Gov. Seymour was vigorous, and not to be mistaken. It told Catholics that they were outside the pale of law, and had no rights. It was an emphatic sanction of atrocious legislation which disgraced our statutes during those years. As we have listened to the diatribe of Gov. Seymour against Fr. Hunter it is only fair that we should hear a private

explanation of Fr. Hunter in regard to the animosity of this "English Protestant gentleman, who can never equivocate." "In 1704, Gov. Seymour, out of a pique against some private person of the Roman Catholics (who, when the Governor had modestly demanded a purse well lined, had the indiscretion or impudence, as it was then deemed, to refuse the same), resolved Amon-like for one Mardochæus to ruin all: hence he puts his engines to work, and at length brings forth an Act entitled *An Act against the Growth of Popery*, which might have been more justly styled *An Act to Extirpate Popery Root and Branch*, because their clergy was forbid all exercise of their functions, and consequently the whole body was debarred of the use of their religion."

Fr. Hunter was the first to feel the rigor of the law, and whilst protesting against its enforcement, he throws the blame upon the real authors: "Governors," he says, "sent in by the crown; Governors that were strangers to our constitution, and unconcerned for our prosperity; Governors that came to fleece and not to feed; to raise their own fortunes, not to advance ours; Governors, who, instead of healing our wounds, fomented our divisions: and when no other crime could be objected, made the Religion of some high treason, or at least a mark of disgrace, and a hindrance not only to promotion, but to the usual common and undoubted rights and privileges of a Marylandian." But whilst protesting earnestly against these wrongs, let us admire the lofty pathos and loyalty to Maryland of the writer as shown in these words with which I close my citations from his manuscript: "I forbear enlarging on so melancholy and ungrateful a subject, lest our enemies should glory in our mother's weakness, or my love to Maryland should be questioned by the unwary. To silence these I would have them reflect, that Maryland whilst herself was never guilty either of partiality to some, or of severity to others of her children: and to prevent the mistake of these, I solemnly aver, that my only motive of and design in what I have touched upon, was to stop the mouths of the malicious,

to heal our wounds, and wash away all spots or blemishes that may be pretended to be discovered in our once so well united, so beautiful, and so amiable Maryland."

But all the blame does not rest with the royal Governors. They may have a large part of the responsibility for initiating these laws, but a fuller share of the odium in perpetuating them belongs to the Assembly and the people of the Province. Seymour's drastic course was arrested by the House of Burgesses suspending the Act of 1704 for eighteen months, and afterwards upon an appeal to the Lords of Trade and the Queen in Council, this suspension was continued *without limitation of time.* Henceforward, therefore, during the Queen's pleasure, a priest was not to be molested who limited the exercise of his functions to the private families only of the Catholic faith.

Notwithstanding the royal concession, the Assembly made repeated efforts to revive the Act of which these are some of the clauses and provisions: § 1. A reward of £100 to any one who shall apprehend and take a Popish Bishop, Priest or Jesuit, and prosecute him until convicted of saying Mass, or of exercising any other part of the office or function of a Bishop or Priest. § 3 inflicts perpetual imprisonment on any Bishop, Priest, or Jesuit that shall say Mass or exercise any priestly function; or on any person professing the Catholic Religion who shall keep school, or educate, or govern, or board any youth. If the moderation and good sense of the English Government had not set some bounds to their bigotry, they would have gone the greatest length in proscription, and Maryland would have had a Tyburn where the martyr's blood would have been shed for the treason of being a priest. Over and over again they tried to adopt the whole Penal Code of 11 and 12 William and Mary, either by express legislation, or by assuming—an assumption stultifying in itself and destructive of their liberties and self-government—that all the laws of England extended to the Colonies. But it may be said that these laws were never enforced. It is true that the people

were never as brutal as the Code. But the laws were there, and it was always in the power of the malevolent to harass a Catholic in many ways; "it depended more upon the temper of the courts of justice, than on account of any acknowledged principles that these laws were not generally executed, as they were partially." *

Even as late as 1756, an attempt was made to effect, by the decision of a County Court, what had been introduced for the six preceding years in the Assembly, and had failed in the Upper House at the session just closed. Two writs were issued out for the arresting of a reputed priest, who, by virtue thereof, was taken by the Sheriff of Queen Anne County, and obliged to give bail for his appearance at the Provincial Court to be held at Annapolis on the 19th of October following, under the penalty of £1,500 forfeiture. The amount of bail demanded shows how serious was the misdemeanor with which he was charged. And what was his crime? Two indictments were exhibited against him; the first was for celebrating Mass in private houses; the second for endeavoring to bring over a non-juror person to the Catholic faith. His trial was put off till the assizes in Talbot County, where, on the 16th of April, 1757, he was tried and acquitted; from the first, as allowed to do so by an order issued by her Majesty, Queen Anne; from the other, as no sufficient evidence was brought against him. This trial of Fr. James Breadnall under the odious Penal Laws of King William shows how active was the spirit of persecution, and how, under the Code, malice and bigotry could annoy and endanger a Catholic even down to the Revolution.

During all of these years, the Catholic priest performed his ministrations by stealth and privately. If he said Mass, it was in a chapel attached to his own residence, to which as a private gentleman he invited his neighbors. It was probably from this necessity that such retired positions as Newtown,

* Archbishop Carroll, "Establishment of the Catholic Religion in Maryland and Pennsylvania."

St. Thomas', Whitemarsh, and Bohemia were selected as sites for churches instead of the county towns; chapels thus situated, built on the land and adjoining the dwelling of the missionary, were regarded by the law as his private property, which he allowed to be used for religious services. The bell, if there were one, was placed upon the house, and not upon the chapel. From these centres the priest visited the remoter portions of his district, as Fr. Ashton used to come to the town of Baltimore, from Whitemarsh, in Prince George. The custom grew up from this of establishing private chapels under the same roof and connected with the dwelling of some Catholic family, as in the old residence of Charles Carroll, at Annapolis. There is a set of old manuscript sermons preserved at Woodstock College, extending as far back as 1726, which shows the prevalence of this custom, as many of the discourses, besides bearing the date, give also the place of their delivery, which in the greater number of cases was some private residence. Here the family, and those who had been warned of the priest's coming, were present at the Holy Sacrifice, the sermon was read, and the children and servants instructed. Thus amid perils and vexations they kept the faith. To provide against possible contingencies, it is reported that some houses had hidden chambers, with sliding panels, and secret communications by underground passages for the priest's concealment or escape.

For the temper of the times, and the uncertainty of the laws was such, that they had always to dread the worst. Instructions would be issued to the Sheriffs to make returns of all the churches, priests, and Catholic inhabitants of their jurisdiction, and this was generally done when some new proscriptive measure was meditated. Tacitus tells us that it is natural for men to hate those whom they have wronged, and if this be true, it may help to explain the persistent and constantly repeated injustices of which unoffending Catholics were the victims, and the tyrannical devices employed to ostracise and degrade them. All men were required to swear to

and sign the Test Oath, in order to be capable of holding or executing any office; as this oath included a rejection of the Pope's spiritual supremacy and a denial of the Real Presence, no Catholic could take it without becoming a renegade; therefore, Catholics were excluded from every office of trust, honor, and emolument. The same Test Oath was required as a qualification from voters at the election of Delegates; therefore, Catholics were disfranchised. If a Catholic youth failed to take certain oaths that would be a denial of his faith, within six months after attaining his majority, he was incapable of taking lands by descent and his next of kin, being a Protestant, succeeded to them. The law placed a premium upon filial depravity; for a Catholic child by conforming could oblige his parents to support him, or as Mr. Scharf puts it, "the authorities had the power to deprive the parent of his earnings, in order to promote the orthodoxy of the child." As Dr. Hawks says of this enactment: "He who can speak of such a law in any terms but those of indignant reprobation deserves himself to endure all its penalties." It warred with the law of nature, for it deprived a Catholic widow of her children, the father having been a Protestant, if it was suspected that she would influence its religion; and we have records of the courts to prove that this unnatural law did not remain a dead letter.

The laws on education directed against Catholics were conceived in the spirit of Julian the Apostate, and modelled upon his system. The first free school was placed under the patronage of the Archbishop of Canterbury; its founders, as they declared, were good Protestants, and its object to instruct youth in the orthodox religion; when provision was made for schools in each county, all the trustees were Protestants, and the Rectors were chairmen of the Boards, and the masters were by law members of the Church of England. Catholics could not frequent them, and they were prevented from having schools of their own, because the teacher was liable to be punished with perpetual imprisonment. Those who were

wealthy sent their children to be educated in France and Flanders—for this offence, the law obliged them to forfeit £100. They then engaged private instructors, who lived as members of the family; the law insisted that they should take the Test Oath, and the Catholic schoolmaster went abroad. One fact is eloquent in showing how these laws rendered Catholic education impossible. During the whole of this period, the only priests in the Province were members of the Society of Jesus, essentially a teaching body, and always most solicitous for the education of youth. And yet, it was only for a brief period that they were able to conduct a school at Bohemia, in Cecil County, but that modest school numbered amongst its scholars, John Carroll, afterwards first Archbishop of Baltimore, and probably the illustrious Charles Carroll of Carrollton.

The Irish problem was in its way as difficult of solution for the lawmakers of Annapolis as it is in our day for the statesmen of England. They knew full well that where the Irishman abounded all efforts would be vain and futile to prevent the growth of Popery. So they grappled with this slippery subject, and, at this distance of time, it presents some ludicrous features. The customs officials were to sample imported Irishmen: discriminating against the Papist, who was considered to be a dutiable article, while his Protestant countryman was on the free list. But the Irish Papist still came, and the Protestant protectionist raised the tariff, by an additional capitation duty of 20 shillings. The cry was, still they come. Shipmasters were forbidden to receive them under heavy penalties, and the Irish Papist was legally pronounced to be a contraband, but he was smuggled in, nevertheless. Inspectors were appointed to watch the ports, and to keep guard over the frontier by the road from the Delaware to the Sassafras. He must have given serious apprehensions to the good Assemblymen, for no less than twelve Acts were launched against him in sixteen years. Finally, in despair, total prohibition was enforced by insisting upon his taking the Test Oaths, and as

these required him to swear that the Pope was not the Pope, and to deny Transubstantiation, the wicked Irish Papist ceased from troubling, and the weary lawmakers by the Severn were at rest. And yet all this time, convicts were added to the population, and African slaves to lower the moral and civil standard of the Province, while senseless bigotry checked its agricultural and industrial development. In the days when stout arms and brave hearts were needed, the Irish Papists so scornfully excluded, would not have been found wanting,—they would not have been found unworthy even of the Maryland Line as it swept the field of Eutaw.

The spirit which prompted these laws did not abate as the century grew older—the virulence and injustice increased rather. Even at the beginning of the French and Indian war the old silly cry was raised that the Catholics were in league with the enemy; that they had conspired to bring down all the horrors of savage warfare upon the exposed frontier settlements, and credulity was carried to the absurdity of attributing to their machinations an Indian invasion by way of the Eastern Shore. Persistent efforts were made every year to put the whole Penal Code of England into immediate execution: and for four years in succession, from 1751, such a bill was passed in the Lower House; at this time, too, double taxes were imposed upon Catholics, when all were overburdened with the requisitions made necessary by Braddock's defeat. In November, 1754, the citizens of Prince George's instructed their delegates to urge a law "to dispossess the Jesuits of those landed estates which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit, and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government." This same year a commission was created to inquire into the affairs of the Jesuits in the Colony, and also to ascertain by what tenure they held their

land. Zealous churchmen were designated as members of the Commission. They were also enjoined to tender the oaths of "allegiance, abhorrence, and abjuration" to the members of the Society. The Lower House of Assembly, on the 1st of July, 1755, urged the Governor "to issue his proclamation commanding all magistrates and other officers duly to execute the penal statutes against Roman Catholics within this province." The church-wardens of various parishes adopted an order commanding "all persons not having lawful excuse to resort to their parish chapel on every Sunday and other days, and then and there to abide in decent manner during the time of Common Prayer, preaching or other service of God."

The people of Cecil County petitioned that stringent measures might be taken against the Jesuits; they were denounced as traitors, if they tampered with any of his Majesty's subjects. Appeals were made to commanding officers to bestir themselves in behalf of the interests of the Protestant religion, threatened by French and Irish Papists. Sermons were preached to protest against Popery, and printed in the Maryland *Gazette*, at Annapolis.*

An incident will show the intense bigotry which made the Marylander forget not only his ancestral and innate hospitality, but even eradicated the principles of humanity. I refer to the treatment of the unfortunate Acadians, treatment worse than that which would have been meted out to an enemy's starving dog.

A number of the poor Acadians, ruthlessly torn from their homes and scattered along the coast, arrived in five vessels at Annapolis, on the 1st of December, 1755, in great destitution —in fact, they were dying of hunger. No provision had been made for their support by the King, and the Provincial authorities showed little inclination to relieve their pressing wants. But so intense was the bigotry against their faith

* Scharf, "History of Maryland." Johnston, "History of Cecil County."

that the Council passed an order to the justices to prohibit the Roman Catholic inhabitants of the Province to lodge them. Those of them who remained in Baltimore fared better than the others, and their spiritual wants were attended to by Father Ashton, who celebrated Mass for them once a month, bringing with him from Doughoregan Manor the vestments and vessels used in the service. Their little chapel, the first Catholic church in Baltimore, was an unfinished dwelling of Mr. Edward Fottrell, "the first brick house in Baltimore with free-stone corners, and the first which was two stories high without a hip-roof," which stood on or near what is now the northwest corner of Fayette and Calvert Streets.

The inquiry naturally arises as to the cause of this recrudescence of bigotry. It had its origin, or occasion, in a dishonest transaction on the part of an executor to an estate. Two legatees, reputed to be Catholics and priests, coming of age, demanded their legacy from the man who had converted the property to his own use ever since the testator's death, but who manifested no disposition to render an account. He knew that he was responsible for the principal, and the interest for several years, but alleged that he could not refund the whole sum without distressing his family, and proposed to compound the matter, offering to that end about one-half of the sum due. But a fair account being insisted upon, he replied that they might stretch the string until it broke, alluding to the Penal Laws. At his instigation the bill was introduced in 1751; and the constant introduction and enactment of stringent measures against their religion, the iniquitous double tax imposed upon them, the dread of more intolerable burdens, the unwarranted suspicion of their patriotism, and the denial of justice in every way, rendered the situation of Maryland Catholics unbearable. Some of them left the Province; others were preparing to follow their example, and when every appeal to the Governor and the Assembly for redress of grievances had failed, a memorial was drawn up for the

Catholic body, by the Rev. Geo. Hunter, of Charles County. It rehearses their patient submission to the deprivation of civil rights, however contrary to the fundamental law; their quiet and inoffensive lives, and fulfilment of every duty of good citizens, as testified in the official reports of the Sheriffs, and after showing how many and well-grounded were the causes of complaint, it declares that the present course of legislation will end in their extirpation from the Province and the confiscation of their possessions. This appeal was addressed to the Home Government, and to the Proprietary for protection against further injustice on the part of the Provincial authorities; it petitions for immediate redress, "lest by some Penal Act of Assembly, they be obliged to retire on a sudden with great loss in their effects to themselves and their families."

"It is therefore humbly prayed that the law which imposes a penalty or punishment of double taxes may be repealed and discontinued, and that such an order be given as that they may be assured they shall not at any time be molested or affected by any law touching their Religion or Property uncommon to their fellow-subjects, without the previous and express consent of the Crown and Proprietor."

The records at hand do not inform us as to the action taken in regard to this memorial, or in consequence of it, by those to whom it was intended the appeal should be forwarded. But the Dark Chapter was already drawing towards its close; and the dawn of the Revolution happily did away with all further necessity for appeals of such a nature. The Declaration of Independence adopted the principle of toleration which the founders of Maryland had proclaimed in the fundamental law of their Colony. And while Daniel Dulany at the beginning of the struggle for freedom could taunt his adversary as having studied at St. Omers, and mock the "First Citizen" "as a disfranchised man, who could not even vote at an election," this same victim of proscription, as the most honored Representative of his native State, signed

the immortal Declaration which forever abolished the system of disqualification because of religious belief. He was nobly avenged: for us, as for him, the Dark Chapter of Maryland history is hidden from view by the dazzling splendor of "Carroll's Sacred Trust."

COMMODORE JOHN BARRY.

A Paper read before the United States Catholic Historical Society, March 24, 1887.

BY WILLIAM SETON.

In our day, when the interior of North America has been all explored, when populous cities stand in the Mississippi valley, and when more than one railway spans the continent from ocean to ocean, it is not easy to estimate the importance of the sea-shore to the early colonists. And our American shore is such an hospitable one. Along its whole extent are navigable rivers, sounds, and deep bays.

Is it any wonder that those who came here first from the Old World, should have preferred to abide near tide-water? When they wanted to journey from one settlement to another, it was so much easier and safer to go by water instead of through forests haunted by Indians and wild beasts; and it may be said, that from the very beginning we were a people fond of the sea.

The first decked vessel built in the northern parts of this country, was built by a Dutch skipper named Adrian Block. She measured thirty-eight feet keel and eleven feet beam, and was launched on the Hudson River in the summer of 1614. In this craft the skipper passed through Hellgate, then up the Sound, and discovered an island, which he called after himself—Block Island.

The early settlers of New England gave much attention to shipbuilding, and almost every vessel carried one or more light guns. For there were frequent misunderstandings between them and their Dutch neighbors; and it was to this cause that the Colonies owed their first regular cruisers. In 1646 the colony of New Haven ordered an armed vessel of

150 tons to be built in Rhode Island. And not long afterward another vessel, mounting ten guns, with a crew of forty men, was commissioned by the united colonies of Hartford and New Haven, to cruise in Long Island Sound. Her duty was to keep open communication with the settlements on the Long Island shore.

But the first sea-fight in which an American vessel engaged, took place a twelvemonth earlier—in 1645. In that year, a ship launched at Cambridge, Massachusetts, and carrying fourteen guns, sailed for the Canary Islands. She fell in with a pirate from Barbary, carrying twenty guns, and after a desperate fight, which lasted until sundown, the American ship might have been captured, had she not fired a well-aimed shot into the pirate's rudder; and this enabled her to get away.

Twenty years later, in 1664, the coast-line of the English colonies was increased by the addition of the New Netherlands; and as the Swedes upon the Delaware had submitted, this coast-line was still further lengthened, and ran from the Bay of Fundy to the Floridas.

At this period, namely, about a century before the Revolution, 730 vessels, ranging from ten to 250 tons, had been launched in Boston and its vicinity; the chief building ports, besides Boston, being Salem, Charlestown, Ipswich, and Portsmouth. And all of them together employed thirty master shipwrights.

But besides fishing vessels, armed cruisers, and ships to trade with distant ports, there was launched, at that time, many a peddler's sloop; for although roads were beginning to connect the scattered settlements, water was still the best and safest highway. And even down to the end of the last century, the peddler's sloop was a familiar and welcome sight to housewives who dwelt where these floating stores could supply their wants.

About the year 1666, Buccaneers, or Rovers, as they were commonly called, made their appearance off the North Ameri-

can coast. They were generally outlaws from the West India islands, and Robert Livingston, of New York, a merchant of influence, advised the Crown to employ Captain William Kidd against them. But Kidd, who was acquainted with many of the sea-robbers, could not resist the temptation to turn pirate himself, and being finally taken prisoner, he ended his unlawful career on the gallows, in London, in 1701.

Kidd's fate, however, did not have much effect on his brother pirates, and a few years after his execution, a rover called the "Whidah," mounting twenty-three guns, spread terror among the fishermen and peddlers' sloops of New England.

Fortunately the "Whidah" was wrecked on Cape Cod in 1717, and six of her crew, who escaped drowning, were hung in Boston. At this same time buccaneers were ravaging the coast of the Carolinas; and it was not until William Rhett, of Charleston, roused his fellow-citizens against them, that the sea-robbers were driven away.

But in spite of pirates our vessels were rapidly increasing in number; and as sloops were hardly large enough to brave the gales of the North Atlantic, and as square-rigged vessels were somewhat unhandy and required a larger crew, Captain Henry Robinson, of Cape Ann, built in 1714 the first schooner—a rig which may be called peculiarly American.

From this time forth, whale-fishing was carried on with greater activity; and by 1750 the Colonies had a large fleet catching whales in the Pacific Ocean. The trade of New York and Philadelphia in the middle of the last century was less than that of Boston; while the trade of Newport and of Perth Amboy, New Jersey, was extremely flourishing. The year 1750 was a memorable one in the art of shipbuilding. In this year a schooner called "The Live-Oak" sailed into Charleston harbor. The wood of which she was built abounds along the southern coast; but it had never been used before. The superiority of live-oak was immediately recognized, and the common white-oak and the chestnut were no longer used in the construction of vessels.

We now approach a more interesting part of our history. The war known as the "Old French War" was ended, and shortly afterward began the unwise legislation, which in less than a generation was to result in the Colonies becoming independent. Passing over the intervening years, let us come down to 1775, in which year the Continental Congress ordered seventeen national cruisers to be built.

This was the beginning of the American navy. But compared with modern men-of-war, these ships did not present a very formidable appearance. Their armament varied from ten to thirty-two guns, and the guns ranged from four to twelve-pounders. There was not a single eighteen-pounder on any of these frigates. Nor had they spar-decks. The forecastle and the quarter-deck were joined by a gangway, while a part of the intervening space was covered with a grating. On the main-deck stood the heavy guns—the twelve-pounders; on the quarter-deck and forecastle were the four-pounders.

Among the mariners chosen to hold command in our new-born navy was one whose name should be *especially dear* to us—I mean John Barry.

Born in 1745, almost on the very sea-shore, in the parish of Tacumshane, county Wexford, Ireland, Barry from his childhood had shown a fondness for the sea. His father, who was a well-to-do farmer, would often see the little boy perched upon a rock watching the waves rolling in from the Atlantic. Something told him that his boy would not be long with him. But while he remained at home the good man instilled into his mind the principles of the Catholic Faith; and to this Faith John Barry stayed true all his life.

He was barely fourteen years old when he embarked before the mast on a merchantman bound for New England; and finding America to his liking, he determined to abide in America.

In 1760 we find young Barry in Philadelphia, where he made his home. But he was still a sailor; he passed much

more time afloat than ashore; he dearly loved his profession, and in his twenty-fifth year he was captain of the "Black Prince," one of the largest packets of the day. She was owned by Mr. Nixon, of Philadelphia, and named *not* after Prince Edward, but after an Iroquois Chief. Barry also commanded ships belonging to Mr. Reese Meredith and Messrs. Willing & Norris. His connection with these most respectable Philadelphia merchants was the ground of a lasting friendship; and it was at Mr. Meredith's house that he first met George Washington.

The outbreak of the Revolution found Barry in no doubtful, hesitating mood. He believed that the Colonies were in the right, and as he knew how to navigate a ship, he immediately offered his services to Congress. They were gladly accepted, and in February, 1776, he was put in command of the "Lexington," a brig of sixteen guns, all of them four-pounders. We cannot say what flag the "Lexington" hoisted. It was not the "stars and stripes," for Congress did not adopt our national colors until 1777. The "Lexington" probably hoisted what was known as the "Pine Tree" flag; namely, a pine-tree with a rattlesnake coiled at its roots, and which was a popular flag among American sailors at that time.

Barry left the Capes of the Delaware in the last week of February, with orders to cruise to the southward; and he thus had the honor of being the first American officer to sail into the open sea against the British.

After cruising about for six weeks, he met, on April 17th, the British tender, "The Edward," which, after fighting an hour, struck her colors; and this gave Barry the additional honor of capturing the first British man-of-war. In October of this year he was placed seventh in rank on the regulated list of captains, and appointed to the "Effingham," twenty-eight guns, then on the stocks at Philadelphia. But by the time this frigate was launched it was winter, and the ice preventing her from getting to sea, Barry, who could not endure inactivity, volunteered to serve in the army. He took part in

the battles of Trenton and Princeton, where he distinguished himself by his bravery. After Lord Howe had captured Philadelphia, Captain Barry towed the "Effingham," which he still continued to command, through the ice up the Delaware to a place of safety; and in November, 1777, he received orders to sink her, lest she might fall into the hands of the British; the following is the letter containing the order:

To JOHN BARRY, Esq.,
Commander on board the frigate "Effingham."

SIR: As we understand your ship is now scuttled and ready for sinking, you are hereby directed to remove her a little below White Hall; and having found a suitable birth, where she may lye on a soft bottom, and be easily got off at a common tide, you are to sink her there without delay. We expect this business will be completed by sunset this evening, and Report thereof made to this Board.

FRANCIS HOPKINSON,
JOHN WHARTON,
Continental Navy Board.

BORDENTOWN, *Nov.* 2, 1777.

For some reason, perhaps because he looked on Hopkinson and Wharton as ignorant landsmen, Captain Barry did not immediately comply with this order. He declares that it reached him only on the 24th November; and the following important letter which Barry addressed to Congress, shows in what estimation he held Francis Hopkinson and John Wharton, who believed that they knew more about ships than Barry did:

YORK, *January* 10, 1778.

GENTLEMEN: Having been ordered to attend Congress to answer a complaint of the Navy Board, I now beg leave to lay before your Honors the following facts, which I can prove, and which I hope will set my conduct in a fairer point of view in the eyes of your Honors, than that in which the Navy Board have placed it. On or about the 24th of November last (1777) I received an order from the Board, desiring a return of the men on board my ship, the "Effingham," which I instantly complied with. Two or three days afterward verbal orders came to Whitehall for Captain Read and myself to attend the Board at Bordenton immediately. This

we complied with, traveling two miles in the midst of a heavy rain. Having waited on Mr. Hopkinson, he gave orders, in writing, to prepare our ships immediately for sinking or burning, which he delivered to me as senior officer, and I, on going out, communicated to Captain Read. We returned to Whitehall, where our ships lay, and began clearing them of their stores and material; but, as Captain Read was in want of hands, he went up the next day to Bordenton to hire some, and on his return informed me that Mr. Wharton had told him the frigates should be sunk that night or next morning. It is necessary for me to inform your Honors that, previous to the receipt of orders for sinking, Captain Read and myself had taken every measure to defend our vessels from all attempts of the enemy, and those measures, we are morally certain, would have been effectual in repelling any force the enemy could have sent up the river to take possession of or to destroy our ships. The "Washington" had on board thirteen guns, twelves, sixes, and four-pounders. I had on beard my ship (the "Effingham") ten guns,—part of these guns we had collected from the merchant vessels, then up at Bordenton, which they readily gave us for our defense. We had also enrolled eighty good men on board each of our frigates, partly collected from the said merchant vessels, and ready for action at the shortest notice. Besides, we had expectations of getting men from the shallops that were coming down from Trenton. I had one of my boats with a three-pounder in her, and Captain Read's barge ready for lookout-boats; added to this, a heavy fresh in the river, occasioned by the great rain which fell at that time, made it impossible for the enemy's boats to come up. Being conscious of the secure situation of our ships, we thought it our duty to expostulate with the Navy Board before they were rashly destroyed, and for that purpose we waited on the said Board, and communicated the precautions we had taken; and added that were General Washington fully acquainted with the security of the ships, he would not order them sunk, and, further, that they might be made ready for sinking should the worst happen. I then offered to go to his Excellency the General, and give him full information of all that had been done. Mr. Hopkinson answered that the Board had already wrote the General the ships should be sunk, and that sooner than they should disobey one jot of his orders they would rather the whole thirteen frigates should be sunk.* I

* Meaning the thirteen frigates ordered by Congress, of which the "Washington" and "Effingham" were two.

think it necessary at this period to exculpate myself from a charge which the Navy Board, in the extract of their letter furnished me by order of Congress, has laid against me, viz.:—'In the presence of several strangers, he, in the most indecent terms, refused to execute our orders.' Now I do aver that the following conversation passed only in the presence of Captain Read and the Board. Mr. Hopkinson informed us that His Excellency the General had been informed by a lad from Philadelphia that the enemy were preparing boats, and the frigates might possibly be their object. I assured him that boats could not board us. He replied he would take General Washington's opinion sooner than mine. I told him I did not doubt that, but that nevertheless I knew more about a ship than General Washington and the Navy Board together, and they that ordered my ship sunk, unless by direction of the Marine Committee, I should protest against; that I was commissioned by Congress to command her, and therefore expected to be consulted before she was destroyed. Mr. Hopkinson replied, 'You shall obey our orders'; upon which I left him. (Of course in high dudgeon). I leave it to your Honors to judge wherein are the indecent terms in which I refused to execute the orders of the Board. I immediately repaired to my ship, got all clear, and acquainted the Board of it the 30th of November last. A few hours afterward Mr. Hopkinson came down to Whitehall with an order to haul the ships on shore, and sink them by sunset. This was a wrong time of the tide, yet the orders were punctually obeyed.

Not satisfied with giving the orders, Mr. Hopkinson came on board my ship himself, and as soon as she struck the ground he ordered the plugs out, and the water ran in so fast we could not heel the ship to the bank, in consequence of which she lay down on her beam ends, and was very near oversetting.

The next morning I went to Bordenton, and acquainted the Board with the situation of the ship. I was told it was a misfortune, and that we must do the best to remedy it. I informed them that nothing on my part should be wanting. The Board then gave me verbal orders to hire all the hands I wanted, which I found to be a very difficult matter, being obliged to coax them and pay extravagant wages. I made two efforts at different times to raise the ship, but without success. Having concluded on making a third trial, I had occasion to send to the Board for some things which were necessary for that purpose. When I received for answer that Mr. Hopkinson would come down and raise

her himself. This insult I overlooked, having the getting up of the ship much at heart. Accordingly I took all the purchases I could think of, and got everything ready. About ten o'clock I sent up to the Navy Board for as many of Colonel Nicholas's invalids as they could send, the day having then cleared up (it snowing in the morning) pretty moderate. In the interim I collected all the seamen I could, and began to heave upon the purchases. About one o'clock a sergeant and six or seven of the invalids came to my assistance.

I think it necessary to acquaint your Honors that in the two former attempts to raise the ship I had from twenty to twenty-five of these men, and was much disappointed to see so few of them on this occasion, and asked the sergeant the reason. He told me that Messrs. Hopkinson and Wharton had ordered him to bring such of the men as were well-attired. However, with this supply I set to work with as much ardor as possible. After some time Mr. Hopkinson came running out, saying,—"Captain Barry, doth she rise?"

"No, sir; how can she rise when you keep the people back?" "Poh," says he, "you are always grumbling!"

"What do you say?" "Go along," says he, "and mind your own business, you scoundrel!" "It is a lie!" says Barry.

"What! do you tell me I lie?" he replied.

"It was a lie in them that said so."

I then called the sergeant who brought the men, when he repeated that the Board had given him orders to bring the well-clothed men down; upon which Mr. Hopkinson told me he would bring me to an account for this. My answer was, "Damn you, I don't value you more than my duty requires."

"Sir," says he, "you never minded your duty." I immediately told him he was "a liar," and that the Continental Congress knew that I had minded my duty, and added that had he minded his duty as well, this ship would not be in her present condition. Mr. Hopkinson retired, and I pursued my business until one of the purchases gave way. This, gentlemen, is a true relation, as nearly as I can recollect, and I submit to your Honors' judgment how far my conduct has been blameable. I shall only add that it has been a principal study with me to behave with the greatest respect to the Navy Board ever since their appointment, and I would just suggest to your Honors whether the good of the service does not require the Captains of the Navy to be treated with complaisance as gentlemen, so long as they observe their duty?

For my part, I should think myself unworthy of the commission the Honorable Congress has been pleased to give me could I tamely put up with different treatment.

I have the honor to be, Gentlemen,
Your most ob't humble servant,
JOHN BARRY.

We learn from the Journal of the Continental Congress, vol. 4th, that this letter was read on the 13th of January, and referred to the Marine Committee.

As in less than a month, all the difficulties between Captain Barry and the landsmen who composed the Navy Board were adjusted, it is highly probable that the Captain made to said Board a satisfactory apology.

But if Barry's ship was hard and fast up the Delaware, and the British were in possession of the mouth of the river, the gallant captain was a constant source of annoyance to them. On one occasion he took four boats with muffled oars, at night, down the Delaware, and captured two transports loaded with forage (one mounting six four-pounders), and a schooner mounting eight four-pounders. Unfortunately, two of the enemy's frigates just now appeared, and Barry was obliged to set fire to his prizes and escape by land, which he did without the loss of a man.

For this he received from the commander-in-chief the following letter of thanks:

HEADQUARTERS, 12*th March*, 1778.

TO CAPT. JOHN BARRY:

Sir—I have received your favor of the ninth inst. and congratulate you on the success, which has crowned your gallantry and address in the late attack upon the enemy's ships. Although circumstances have prevented you from reaping the full benefits of your conquest, yet there is ample consolation in the degree of glory which you have acquired. You will be pleased to accept my thanks for the good things which you were so polite as to send me, with my own wishes that a suitable recompense may always attend your bravery.

I am truly yours,
GEORGE WASHINGTON.

But Lord Howe likewise appreciated the worth of Captain Barry, and his lordship made an attempt to detach him from the American cause. He offered him 15,000 guineas and the command of the best frigate in the English navy. To this offer Barry made the following answer: "I have devoted myself to the cause of America, and not the value and command of the whole British fleet can seduce me from it."

In May, 1778, the British sent 700 soldiers up the Delaware from Philadelphia. They were accompanied by an armed brig and a schooner, and landing at Whitehall the frigate "Effingham" and several other vessels were burnt. But Captain Barry was soon given another ship.

In September, 1778, he was put in command of the "Raleigh," 32 guns, and on the 25th of the month, at 6 A.M., he sailed from Boston harbor, having a brig and a sloop under convoy. The wind was blowing fresh from the northwest, and the frigate stood northeast. At noon two strange sail hove in sight, about fifteen miles to leeward. Barry at once ordered the convoy to haul nearer the wind and to crowd all sail. The strangers were in pursuit, and when evening arrived they were discovered to be enemies. The wind now lulled, and the enemy disappeared in the darkness. But the "Raleigh" was cleared for action, and having tacked toward the land, her crew were kept at quarters all night.

The next morning it was foggy, the enemy were not to be seen, and the "Raleigh" found herself very near the land. At noon the fog lifted, and the enemy were discovered to the southward and to windward, in pursuit of the convoy. Then again the fog hid them, and Captain Barry hauled his ship to the eastward. The next day was clear, and the "Raleigh" was allowed to drift under bare poles in order to hide her from the enemy. But at an early hour in the morning, the enemy being out of sight, Barry made sail again and steered southeast by south. But at 9.30 A.M. the two ships were again seen astern and giving chase. The "Raleigh" was now hauled close to the wind, heading northwest, with her larboard

tacks aboard. The enemy also hauled close to the wind ; there was a stiff breeze blowing, and all three ships had full sail set. By noon the wind moderated, and the leading vessel of the enemy overhauled the "Raleigh." The other vessel, which was the "Experiment," of 50 guns, was likewise getting within range. At 5 P.M. the "Raleigh" brailed her mizzen, took in her staysails, and cleared for action. The nearer ship of the enemy, the "Unicorn," of 28 guns, now hoisted the flag of St. George. In sailing by, the "Raleigh" fired her broadside, which was returned; when the "Unicorn" came up under the leequarter of the "Raleigh," and the action became very hot. At the second broadside the "Raleigh" unhappily lost her fore-topmast and mizzen-top-gallantmast, which gave the enemy an enormous advantage in manœuvering. Soon the "Unicorn" found Captain Barry's guns getting too hot, and having her spars uninjured she forged ahead to windward, at the same time Barry did his utmost to clear away the wreckage. From her new position the "Unicorn" tried to rake the "Raleigh," but Barry was a very skilful sailor; he was able to prevent this, and in return he endeavored to lay his ship alongside of the "Unicorn," and to board her; but the "Unicorn," with her sails and spars uninjured, easily sailed out of danger. The other British ship, the "Experiment," was now rapidly bearing down on him, and finding it impossible to escape by sailing to seaward, Barry called a council of officers, and it was determined to run the "Raleigh" ashore, which was only a couple of miles distant. Accordingly, Captain Barry stood in for two low islands, not very far from the mouth of the Penobscot, both ships still keeping up a heavy firing. But at midnight, after the action had lasted seven hours, the "Unicorn" hauled off, and let Barry continue his way alone toward "Wooden Ball," the nearest island.

Under the shelter of this narrow strip of land Barry hoped to repair his ship, and then, perhaps, escape to sea again. But at daylight both the "Experiment" and the "Unicorn" approached and opened a heavy fire. Barry returned it with

spirit. But in a little while his ship grounded; and fearing to run aground too, the "Experiment," which was the heavier ship of the enemy, immediately hauled off and took up a position on the "Raleigh's" quarter, from whence she kept up such a deadly fire that Barry determined to escape to the island, which was low and rocky, and then to burn his ship. He succeeded in landing safely with most of his crew; but a treacherous petty officer, instead of setting fire to the "Raleigh," allowed the enemy to take possession.

The "Raleigh" was hauled off the rocks and afterward served in the British navy.

For this gallant fight Captain Barry gained great credit, and before very long he was given command of another ship. When next he put to sea it was with the rank of Commodore. In the frigate "Alliance"—thus named in honor of our alliance with France—he sailed from Boston in February, 1781, having on board Colonel Laurens, who was charged with an important mission to the French Court.

On the outward voyage a small privateer, the "Alert," was captured. Having landed Mr. Laurens, Barry sailed from l'Orient on a cruise, in company with a French ship of forty guns. In the first week they took two privateers, the "Mars" and the "Minerva." Barry now parted company with the French ship and continued to cruise alone until the 28th of May, when two sail were discovered steering for the "Alliance."

It was soon nightfall, but the strangers had got near enough to the "Alliance" to keep her in sight during the night. At daylight it was a dead calm, and the strangers, who were within easy range, hoisted British colors. It was now seen that they were the sloop of war "Atalanta," of sixteen guns, and the brig "Trepassy," of fourteen guns. The enemy's ships were lighter, and as there was little or no wind, they were able to keep steerage way and select their positions, while Barry was at a great disadvantage, and could with difficulty bring his guns to bear on them.

During the hottest of the fight Barry was struck in the shoulder by a grapeshot. He remained on the quarter-deck until loss of blood obliged him to be carried to the cockpit. While he lay there a lieutenant went down, and, representing the shattered state of the sails and rigging and the number of killed and wounded, desired to know if the colors should be struck. "No," answered Barry. "And if the ship can't be fought without me, I will be carried on deck again." These words gave fresh spirit to the crew, who resolved to fight on. As soon as his wound was dressed the gallant Commodore was carried on deck, and in a few minutes more the enemy surrendered.

Captain Edwards, who commanded the "Atalanta," now came on board the "Alliance," and presented his sword to the wounded Commodore. Barry immediately handed it back to him, saying, "You richly deserve it, and the King ought to give you a better ship." In March, 1782, Commodore Barry, who was still in command of the "Alliance," brought home some specie from Havana. Soon after quitting port his ship was chased by two British men-of-war.

With the nearer one he kept up a running fight, and thanks to the speed of his vessel he got safely off with the money. It was on this occasion that the "Alliance," which was considered the fastest ship in the American navy, sailed fifteen knots with the wind abeam. And it is interesting to know that the specie thus saved helped to found the Bank of North America—the first institution of the kind in the United States.

Early in the following year peace was concluded. But Commodore Barry did not leave the service. He was now at its head, and by his experience he did much to lay the foundations of our present navy. In 1794 Congress authorized the building of four ships of forty-four guns and two of thirty-six guns, and Barry was appointed to superintend the construction of one of them—the frigate "United States," which was intended for his command. She was launched July 10,

1797, and her beautiful model, designed by the Commodore, was acknowledged to be superior to the models of European nations. The learned Doctor J. Gilmary Shea has told me the following characteristic anecdote of Barry while he commanded this frigate. On a certain occasion, during the administration of John Adams, his ship lay at anchor in St. Mary's River. It was Sunday, and the good Commodore thus addressed his crew: "Boys," says he, "I understand there is a Catholic chapel at St. Inigoes. We must go to Mass today." So he put out his boats and landed a number of his officers and men. They then marched up to the church and entered after service had begun. Father James Walton was the priest who officiated that day. It appears that the sailors, with their officers and commander, made a good deal of noise and occasioned some disturbance, for the church was small and crowded. Father Walton, one of the best of men, but at the same time one of the most rigid disciplinarians, not knowing the cause of all the confusion, turned round and gave a tremendous scolding to the sailors and officers. Barry was quite put out and lost no time in writing to Archbishop Carroll, complaining of Father Walton, not knowing that the latter was a man whom the prelate revered as a saint, and of whom Bishop Neale used to say that he was a man after God's own heart. Barry put to sea shortly after, and before long Father Walton died, for he was very old and had served many years on the mission. His remains lie buried close by the church at St. Inigoes, whither Barry went after his cruise to do penance.

The Commodore remained at the head of the navy till his death in 1803.

In size, Barry was above the ordinary height. He was graceful, commanding, and with a strongly-marked countenance. He had the faults and the virtues of a sailor. There were moments when he lost his temper, and then he swore hard. But there was not a more popular officer in the navy. He never had any trouble in making up a crew; there never

were any deserters from his ships; while his mansion in Philadelphia was always open to extend hospitality to all.

Throughout his life Barry was a practical Catholic, and as he died without children, he bequeathed a good part of his worldly possessions to the Catholic Orphan Asylum of Philadelphia, in which city he was buried in the old cemetery of St. Mary's church. It is a crowded God's acre. Only a glimpse of its tombstones may be had from the street, and factories and workshops look down upon it. But loyal hearts have renewed Barry's time-worn monument, and placed on it the following inscription:

Sacred to the memory of Commodore John Barry, Father of the American Navy. Let the Christian Patriot and Soldier, who visits these mansions of the dead, view this monument with respect and veneration: beneath it rest the remains of John Barry, who was born in county Wexford, Ireland, in the year 1745. America was the object of his patriotism and the aim of his usefulness and ambition. At the beginning of the Revolutionary War he held the commission of Captain in the then limited navy of the colonies. His achievements in battle, and his renowned naval tactics, merited for him the position of Commodore, and to be justly regarded as the Father of the American Navy. He fought often, and bled in the cause of freedom: but his deeds of valor did not diminish in him the virtues which adorned his private life. He was eminently gentle, kind, just, and charitable, and no less beloved by his family and friends, than by his grateful country Firm in the faith and practice of the Roman Catholic Church, he departed this life on the 13th day of September, 1803, in the 59th year of his age. In grateful remembrance, a few of his countrymen, members of St. Mary's Church, and others, have contributed toward this second monument. Erected July 1, 1876.

REQUIESCAT IN PACE.

And now, before we close, let us say that Commodore Barry's favorite ship was the "Alliance," and that after the Revolutionary War she was sold and turned into an East Indiaman. One foggy night in November, while returning home from a long voyage, she ran upon an island in the Dela-

ware. And there she remained, and there, long years afterward, her wreck was to be seen; and from a small piece of it Sarah, Barry's widow, made a tea-caddy.

One might almost believe that the good old ship had tried to lay her timbers as near as she could to the gallant sailor who had done such deeds of glory on her deck.

Let us not forget the "Alliance," and let us keep green the memory of him whose flag she hoisted in our struggle for Independence.

THE FIRST EPIC OF OUR COUNTRY.

By the Poet Conquistador of New Mexico, Captain Gaspar de Villagrá.

BY JOHN GILMARY SHEA.

It may be a question in the minds of some whether in this essay I purpose to address the literary with a criticism on a poem, or whether it is my intention to depict some portion of our history, a topic, apparently, more germane to the objects of this Society. Yet, if I seek to lead the members into the flowery meads of Parnassus, I am only going back to the primitive days. The earliest historical accounts were chanted by poets, not read as dull prose. The book of Job, perhaps the oldest we possess, is a poem: Homer preserves histories of events unwritten in prose, the glories of his tribe are sung in the tent of the Arab sheik, as Druids chanted those of the Celt; and we look to the Edda and the strains of the Minnesinger for many details of event and life that the prim historian ne'er consigned to any enduring form of record.

In English we have ballads, some of merit, a few graphic in their pictures of events, but amid the mass of rubbish there were but few to be culled by the lover of literature, and none, we may say, to be treasured by the historian. On this side of the Atlantic the Muse of History and the Muse of Poesy were alike niggardly to our pioneers. The attempts at ballad writing were even beneath the hymn standard, and that was bad enough. The ballads gathered by Dr. Griswold and others are absurdly curious; indeed, it was only where ridicule could be brought to bear that any writer of real ability lent himself to the task of embodying some odd episode, as André did in his "Cow Chase," and Hopkinson in his "Battle of the Kegs."

Our historians do not quote historical ballads in serious history. In Spanish literature it is different. There the narrative poem has always held a recognized position, and works of greater or less merit have come down to us, some maintaining to this day their early reputation. A melodious language easily lent itself to poetical numbers; the long struggle with the Moors called forth all knightly traits and exalted ideas, perhaps often to an extravagant point. The soldier, like Manrique, solaced his hours of inaction by chanting in verse the deeds of his ancestors or his commander. When the New World opened to the warriors of the peninsula a wide untrodden field for high emprize, strange in all its natural features, its inhabitants, its grandeur, where all was redolent of romance, the Spanish knight came with lyre and lance. Narrative poems were written in many forms, and under every possible circumstance. Some were perpetuated by the press, but an immense number still remain in manuscript, and are known to few but the literary or historic antiquarian. The highest of the poems, the only one recognized as a classic, is the Araucana of Alonso de Ercilla y Zuñiga, the work of an officer who recounted in metre the wars of the Spaniards against the unconquerable Indians of Southern Chili, a theme which inspired also the Arauca Domado of Pedro de Oña printed at Lima in 1596, and the Puren Indómito of Alvarez de Toledo, printed only in our day, but cited as an authority by historians of Chili more than two hundred and fifty years ago.

Spain thus brought to the New World her soldier narrative poets, whose rhymed chronicles the historian cannot overlook or despise, though his literary brother may treat them with scant courtesy.

Although only our southern frontier was embraced in the Spanish territory, it has its historic poems. I have seen one in print on the overthrow of the French in Florida by Menendez, probably sung as a ballad in the streets of Spanish cities; another of great length, but unpublished as yet, on the

capture of Bishop Altamirano by a French pirate, his ransom and the overthrow of the Corsair; a curious poem of the last century on the seizure of Bishop Morel, at Havana, by Lord Albemarle, and his deportation to Florida. But of all, the most curious and by far the most important is the little volume I hold in my hand:

"Historia de la Nueva Mexico. Poema Epico del Capitan Gaspar de Villagrá. En Alcala de Henares, por Luis Martinez Grade, 1610."—"The History of New Mexico. An Epic Poem by Captain Gaspar de Villagrá. Published at Alcala de Henares, by Luis Martinez Grade, 1610."

Written and printed before Henry Hudson had made widely known our beautiful harbor as it appeared to his eyes; before the self-exiled Separatists in Holland had formed any project of settling in America, this little work stands in the collection of New Mexico books between the Roman Relation of Montoya, 1603, and the Memorial of Benavides, 1630.

It is a poem in 34 cantos, covering, independent of the preliminary matter, 287 leaves. We cannot claim for it brilliant invention, rich poetical description, or ingenious fancy; for one of the censors of the work, Master Espinel, while admitting the correctness of the rhythm, yet, with almost brutal frankness, tells the plain, unvarnished truth on this score.

"The History of New Mexico, an heroic poem by Captain Gaspar de Villagrá, contains nothing against faith and morals, it rather exalts and elevates it, to behold such a number of souls brought to Catholic truth, and the crown of Spain, with such immense toil by our Spanish race. The verse is correct (numeroso—like Pope 'he lisped in numbers,') and although devoid of inventions and the flowers of poesy (from its being a consecutive and true history), the variety of such new and extraordinary events will please and inspire people of all conditions—some to imitate, others to esteem them, and therefore it is good that it should go into the hands of all. Madrid, December 9, 1609."

But though the censor thus cruelly disappoints us at the

outset, the nine odes and sonnets to the author and to the commander of the expedition, including one addressed in their name to the king, show more poetical invention and richness; even Espinel there pays compliments in verse which he avoids in prose, extolling alike the prowess and the poetry of our Captain.

The poem is dedicated to the king, and addresses him throughout; and his Majesty, in the license, styles it "a work which cost you much labor and care, both from having fought and served us in the discovery, pacification, and settlement of said New Mexico, the history whereof you treat, as well as for reducing it to a veritable history, as you have done."

If, then, we cannot claim for Villagrá's poem a rank among the classics, it is nevertheless worth study as a poem written here at such an early period on events in which the author took part. It is devoted entirely to an American theme. This would in itself be enough to invest Villagrá's poem with interest to any one given to literary research. But as an historical work it possesses remarkable value. The harmonious prose of some writers—like Froude, for example—treats historical facts with greater poetical license than Villagrá allowed himself; and while the muse of Froude prompts him to garble documents to ensure poetic effect, our Spanish poet breaks off at times to give us an important document in solid prose. He does not make any sacrifices to the exigency of verse, and apparently suppresses no name, differing in this from the French poet Thomas, who wrote the poem "Jumonville," in which Washington plays the part of arch-fiend. The whole poem turns on his iniquity and its merited retribution; but as Washington's name defied the poet's ability to introduce it into French verse, it never once occurs in the whole poem.

Villagrá's poem is all the more important as an historical document, because it is the only one that covers the whole career of Don Juan de Oñate from the first project of the conquest of New Mexico down to the revolt of the pueblo of Acoma, and the final reduction and destruction of that city on

the beetling crag. It is the only key to the early history of New Mexico. Documents of great value have been printed in Mexico and Spain; books were printed at an early day containing important matter relating to that curious cluster of Pueblo Indians before and after the Spanish conquest; but a student finds himself groping blindly in his endeavor to trace the series of events till he reads the poem of Villagrá.

Any one who has read the accounts of the conquest of New Mexico, by Oñate, either in works especially devoted to that territory, like those of Davis or Prince, or works in which the subject is treated incidentally, must have seen that these writers flounder in a most extraordinary manner as to the very date of Oñate's expedition, and betray complete ignorance as to its earlier stages. They leave you in a delightful mist of uncertainty whether the Spanish commander set out in 1591, or in some year between that and the last year of the century. Yet here was a work in print, not one of highest rarity, written by one of the very conquistadors of New Mexico, an officer who served in the expedition and proved himself a gallant man at arms—a work in which he gives, with exact particularity, dates of events, names of officers, priests, and soldiers, names of Indian chiefs and places, till the verse reminds one of the second book of the "Iliad," or passages in Shakespeare's historical plays. It may not be poetry, but we may thank the poet for his poem.

Opening with a patriotic tribute to the Spanish monarch, the first canto then proceeds to give an idea of the position of New Mexico in the continent of North America, and of the extent of the province. Next it relates the unanimous, consistent, and general tradition in Mexico, that two valiant brothers, issuing from a cave in the northern parts, led the Mexicans to their present land—a story told, too, in their ancient hieroglyphical paintings. In the next canto the devil, in the form of a frightful hag, meets these early Mexican emigrants on their southward march, and bids them plant their city by a lake, where they see an eagle on a prickly-pear devouring a

serpent—the emblem of our neighboring republic, now so familiar to us.

In the third canto he introduces us to the viceroy, Antonio de Mendoza, and to Cristóbal de Oñate, and his kinsman Juan de Zaldibar, who pushed the Spanish conquests northward. Then he begins properly the history of the explorations which led to the occupation of New Mexico, starting with "that zealous, humble provincial of the order of the Seraphic Francis, who is called Fray Mark of Nice."

The expedition of Francisco Vasquez de Coronado is next described, from his camp at Compostela, 1,200 miles from Mexico, to the pueblos of Cibola, recounting in stately verse the prowess of some of his officers.

The fourth canto is one of moralizing, in which he stigmatizes the infamy of commanders, officers, and soldiers who undertake new conquests, but lack spirit to carry them out.

In the fifth we come to the zealous exploration of the missionaries, Fray Agustin Rodriguez and his companions, escorted by Francisco Sanchez Chamuscado, and seven other Spaniards whom he names, giving the date of the expedition, 1581:

> And in the year, 'tis certain as the sun,
> We reckon fifteen hundred eighty-one,
> The Count whose 'scutcheon marks Corunna by the sea,
> Sent forth Agustin, Juan, Francisco, friars three,
> Devout Religious of the Saint who bore
> On feet and side and hands in pity-moving gore
> The stigmas of our suffering Lord portrayed.
> To ope these heathen lands, with valor they essayed,
> To guard their steps Francis Sanchez Chamuscado goes,
> Philip de Escalante, Peter Sanchez de Chaves, and Gallejos,
> Herrera, Fuensalida, Barrada, and John Sanchez too,
> Whom all for valiant and stout warriors knew.
> Much of the land this little corps explored,
> Then leaving there the priests that God might be adored,
> Their homeward way without mishap retrace,
> Glad to have journeyed, seen, explored the place.

That the names of the soldiers are accurate is attested by the examinations of some of them yet extant.

These missionaries reached the pueblo of Puaray, near the present Sandia, and began their Christian work after the soldiers of the escort left them. For a time the prospect seemed most flattering; and one of the priests, attempting to cross the territory of the wild tribes and reach the Spanish settlements to obtain additional laborers and means, was treacherously slain. Then another priest, Father Francis Lopez, was killed near Puaray; and Brother Augustine Rodriguez, left alone with a few young Indians who had accompanied him from Mexico, was likewise butchered.

The Franciscans in Mexico were long in harassing doubt as to the fate of their fellow-religious, and, in 1582, a wealthy gentleman, Antonio de Espejo, set out with a force, raised at his own expense, to ascertain the fate of the friars. The people of Puaray fled, and a painted wall depicted only too distinctly the fate of the three brave envoys of Christian civilization. Espejo, disappointed in his hope of rescuing the missionaries, then explored the country of the Pueblo Indians, to which Friar Augustine had given the name of New Mexico, and returned hoping to obtain a royal grant to reduce it. His services were, however, set aside, and the conquest of New Mexico was assigned to Juan de Oñate.

Espejo's expedition was fully described in a work on China, printed in 1586, but our poet being an adherent of Oñate, describes it very briefly; he tells, however, of Father Diego Marquez and his capture by the English; of the attempt made by Juan Bautista de Lomas in 1589; of the expedition under Castaños the next year, with Cristóbal de Heredia, which was arrested by the viceroy; next of the attempt made by Captain Leiva Bonilla in defiance of the viceroy's order, formally announced to him. His party broke up, and finally submitted to the authorities.

Having thus touched upon all the previous efforts to reduce New Mexico, our poet, in the sixth canto, begins properly

the history of Oñate's expedition, which planted the power of Spain on the upper Rio Grande.

The king had committed the conquest to Don Juan de Oñate as early as 1588, doubtless from family influence, for he was connected with the houses of Cortes and Montezuma. And it was for this reason that the projects of more experienced officers on the frontier were rejected, and their attempts suppressed. But Cedula followed Cedula, and it was not till August 24, 1595, that the viceroy of New Spain issued the official authority for the expedition. Oñate then called around him several distinguished officers, who were to bring retainers, and share in the perils and glory of the conquest.

He appointed John de Zaldibar maese de campo, and Juan Guerra his lieutenant, Vicente de Zaldibar sargente-major. His officers set up their standards to enroll men for the expedition, but amid all the din of preparation there came an order from the Count of Monterey, who had just arrived as viceroy, directing Oñate to suspend his operations, and not proceed to New Mexico. Jealousy had been at work, and it required time for Oñate to justify himself in Mexico and in Spain. At last missionaries were assigned to the expedition, Fathers Fray Rodrigo Duran, Fray Diego Marquez, Fr. Balthazar ———, Fray Cristóbal de Salazar, and others. A force of 1,500 men was at last assembled at Nombre de Dios, and a royal officer sent to see that the expedition was properly equipped and supplied before it set out: but to the dismay of Oñate, this officer bore a letter from the Count of Monterey, dated at Mexico, August 12, 1596, inclosing one from the king, dated May 8th, forbidding Oñate to enter New Mexico, or if he had entered that province, to continue his expedition. If he or his officers refused to obey, they were cited to appear in sixty days before a tribunal, under penalty of being declared traitors. For a second time the expedition was thus thwarted, and Oñate, after expending 15,000 ducats in preparation, found himself with a considerable force to be maintained at heavy expense or disbanded.

Seeing no immediate prospect of reaching New Mexico, Father Rodrigo Duran, the Commissary, as the Superior of the Friars was called, with F. Balthazar, and some others, returned to Mexico. Oñate, with his soldiers, settlers, flocks, and herds. remained encamped, daily losing men, and annoyed by royal officers, who caused him excessive injury by petty persecutions, in which nearly all the live-stock of the army was scattered far and wide. Oñate's representations finally obtained a recall of the order, and he broke up his camp at Nombre de Dios, and began his march for the Rio de las Conchas, eighty heavy wagons, with other vehicles, and herds of cattle and smaller live-stock, retarding his progress. He threw a bridge over the Conchas, and there the royal Visitor left him, giving merely verbal permission for the expedition. At this time only one clergyman, Father Diego Marquez, remained with the army as chaplain, and a cabal forced him to leave the camp, perhaps regarding his answers in presence of Queen Elizabeth, as dictated by fear of rack and thumb-screw in the Tower, and unworthy of a religious.

A new Commissary, Father Alonso Martinez, with several Franciscan priests, soon after overtook the force. After celebrating Holy Week as became good Christians, the Spaniards encountered some Indians, one of whom traced on the ground with the point of his arrow, the route the expedition should follow to reach the Rio del Norte and the pueblos of New Mexico. The wife of this Indian, becoming anxious over her husband's absence, came to the Spanish camp, and her devoted affection afforded the poet a theme for his thirteenth canto.

After crossing a waterless tract, in which their horses nearly perished, Oñate's people reached the Rio Grande. It delighted them with its waters, as well as by the verdure and game found on its banks. While seeking a ford to cross the river, the Spaniards came upon an Indian village, and entered into friendly relations with the people.

> Within a dim and overarching wood,
> A graceful church, with one broad nave soon stood,

Its verdant walls afford unjostling space
To all who with the camp had reached the place.
Here in this hallowed and religious shrine
A very solemn Mass was offered. With study fine
The learned Custos preached a sermon grave,
Then when the Church her final blessing gave,
A comedy by Captain Farfan writ to show
How holy Church by all New Mexico
Was welcomed, suppliant, eager for the light
That by baptismal waters all her children might
Be cleansed from sin, as on the march till now,
The sacred waters had touched many a brow.

Our poet thus ungrudgingly records the effort of his fellow-poet Farfan to give solemnity to the day.

On Ascension day, April 30, 1598, Oñate took possession of New Mexico in an official act, which surpassed the powers of his poetical captain to versify, and Villagrá accordingly gives it in prose. None of our historians have yet copied this document, which occupies twenty-six pages in the fourteenth canto of the poem.

This document recites the royal orders of January 26, 1588, July 19, 1589, January 17, 1593, June 21, 1595, and April 2, 1597, constituting Don Juan de Oñate governor, captain-general, and adelantado, and cites, as the just ground for the invasion and reduction of New Mexico, "the innocent death of the preachers of the holy gospel, true sons of St. Francis, Friars John of St. Mary, Francis Lopez, and Augustine Ruiz, first discoverers of this land after that great Father Friar Mark of Nice, who all gave their lives and blood as the first-fruits of the holy gospel therein, whose death was innocent and undeserved."

This act was drawn up by a notary, and Oñate then nailed a cross to a tree, and, kneeling, recited a prayer to ask God to open them a peaceful way into the land for the conversion of the Indians.

The first pueblo town was reached in a terrible thunder-storm, described in sonorous verse. The natives received the

Father Commissary and the General with marks of friendship. Here, on the eve of St. John's Day, the army rested, admiring the paintings on the walls of the houses and the painted mantles. A kind of tournament was held to revive the spirits of the troops, and, as the General was seated, looking on, an Indian came up and said solemnly, "Jueves, Viernes, Sabado, Domingo,"—"Thursday, Friday, Saturday, Sunday." Oñate waited for a sequel to this strange exordium, but found that the Indian had exhausted his Spanish vocabulary, except two words more, "Thomas, Christóbal—Thomas, Christopher," which he pronounced, explaining by signs that they were two days off.

At Púarái, the Spaniards beheld still painted on the wall, the deaths of the missionaries, and finally discovered Thomas and Christopher, Mexican Indians, speaking their own language and Spanish, as well as some New Mexican dialects, having come into the country with Castaño. From them Oñate acquired a definite knowledge of the country and the people, their many-storied houses, their agricultural products, weaving, fisheries, and customs.

A general weeping one day excited the wonder of the Spaniard, and he found that the long drought menaced them with famine, and their gods were deaf to their appeals. Oñate, through interpreters, bid them cease, assuring them that he would invoke his Father to take pity on the land, and on them, disobedient children though they were. Rains came, exalting no little the Indian idea of the power of the new-comers.

Then Jusepe reached the camp, an Indian who had entered the country with Bonilla's prohibited expedition. This man reported that Bonilla, the commander of the party, had been killed by Umaña, whom he had left at the head of the Spaniards on the banks of a river six hundred miles distant from Oñate's camp, a river of such width and volume that it was a full league across.*

* "Que riberas de un rio le dexava
Tan ancho y caudaloso, que tenia

The tragic fate of Bonilla, slain by one of his own command, apparently on the banks of the Mississippi or Missouri in 1598, strangely preludes and presages that of La Salle nearly a century afterward.

New Mexico did not seem inviting to all. Desertions began in Oñate's force, some soldiers making off with numbers of horses. Our poet was detached in pursuit, and he tells how he recovered the steeds and punished the men.

The expedition at last reached a pueblo, the position of which seemed to Oñate so attractive and so well fitted for a settlement, that he resolved to plant his colony there, the Indians showing all friendship for the Spaniards. He named the place San Juan de los Caballeros, as our poet expressly states in his sixteenth canto, refuting in advance those who state that the name was given after the revolt of 1680, in consequence of the fidelity of the Indians at that time. At this place the Religious set to work to erect a church, which, after some months' labor, was completed and blessed under the invocation of Saint John the Baptist. Here, evidently, preparations were made for permanent residence, and to the end of the poem, San Juan appears as the Spanish settlement and headquarters of Oñate, no allusion being made to San Gabriel and Santa Fé, which were subsequently founded.

From San Juan, Oñate sent a force to explore the bison plains, while he visited Zuñi, Cibola, and Mohoçe, everywhere receiving submission, no spirit of resisting being evinced except at Acoma, where Zutacapan, a man of low degree, against the counsel of the oldest and best chiefs, urged the people of the pueblo to attack the Spaniards; but when Oñate arrived before the town, no demonstration of hostility was made. The

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Una cumplida legua, y que distaua
De nuestro nuevo assiento y estalage
Seyscientos largas millas bien tendidas."

The expression "long well extended miles" would convey the idea that the distance exceeded rather than fell short of six hundred miles.

town submitted like the rest. Oñate had, apparently, reduced all New Mexico without the use of force.

There was, therefore, no room for heroic exploit or thrilling episode, and the poem rises to exciting interest only in the nineteenth canto, where Villagrá tells us how Zutacapan endeavored to entrap him as he passed by Acoma on his way to San Juan. The Indian, finding the Spanish officer too wary, pursued him, and Villagrá underwent great hardships, and was reduced to keen famine in his flight from the pursuing braves. At last, to obtain food, he killed his faithful dog, but he touchingly tells us that the dying animal licked his hand with such marks of attachment, that he plodded on, unable to eke out life by its aid.

Less cautious than Villagrá, the Maese de Campo Zaldibar and some of his men entered Acoma. They were attacked there by Zutacapan and his adherents. Three cantos are devoted to this episode;—nearly all the Spaniards were killed, Zaldibar falling by the hand of Zutacapan. In the next canto we have Oñate submitting to his religious guides the question whether it would be just war to attack and punish Acoma. The reply of the theologians is given at length in prose. Then war was declared "a sangre y fuego" against Acoma.

The almost impregnable position of Acoma, and the recent escape of Captain Villagrá, showed that the work was to be no child's play. Oñate, who could not determine whether this was merely an isolated outbreak or part of a general plan, felt that he must hold most of his force at his camp city of San Juan. To punish Acoma, he detached a force of seventy men under Vincent de Zaldibar, accompanied by the Sergeant-Major, the Comptroller, Commissary, and some brave officers, our poet being one, and active from the first.

Every precaution was taken that their armor and weapons should be in the best possible condition to stand the arrows and stones that would rain down upon them, and in his description we have a perfect description of the equipment of Oñate's men.

At last the towering height was discerned, and the Spanish approach was perceived by the men of Acoma.

> No pilot long becalmed in torrid seas
> E'er saw his sails distended by the breeze,
> With greater joy than lit each warrior's glance
> To see the Spanish squadrons firm advance;
> Then rose at once from all that rocky height,
> Looming above us like the throne of night,
> So fierce a cry, such wild unearthly yell
> As might be given by the hosts of hell;
> In serried line on moves our steady van
> To where between two peaks—a Titan's span—
> In haughty pride sat Acoma the queen,
> Who never yet a conqueror had seen.
> Between the peaks had Nature wanton thrown
> A platform bristling with acutest stone;
> Thence Zutacapan scanned with soldier's eye
> The hostile force now open to descry,
> Which formed in ordered line around the place.
> Amazement at the scanty numbers filled his face.

The action with John de Zaldibar had lessened the Indian estimate of Spanish superiority, and Zutacapan assured the people that no such Spanish force as lay in the plain could take Acoma. The walls were thronged with naked warriors and women, hurling defiance and insult at their assailants.

The horse was still a mysterious animal to the Indians of New Mexico, and Zaldibar resolved to give them a superstitious dread of its powers. He sent a messenger and an interpreter to call upon the chiefs of Acoma to descend, and in conference explain their recent hostilities, threatening, if they refused, to ride up and destroy their town.

The Acomans answered with derisive shouts; but they gathered in full force to defend the main approach to the town. Foreseeing this, Zaldibar had selected twelve men, whom he concealed from view of the city behind some rocks. This picked band, to which Captain Villagrá was assigned, were quietly and stealthily to climb the height and reach the

further peak, from which the Indians had temporarily descended, but which commanded the town.

To cover their operations he struck his tents and moved with the rest of his men toward the path leading up to the town. The Indians prepared for the onset, but the keen watch kept on the horses, which Zaldibar kept curveting around, showed that they almost expected to see them come flying through the air.

Under cover of this the twelve, without any covering fire or protection, scaled the height, and fleet as racers contending for a prize, gained the commanding height, the key of the position.

> The towering peak they gained without delay,
> Then plunged adown the bristling flinty way;
> Roused by the danger back the warriors sped,
> To hold the pass or strew it with the dead.
> But the brave twelve pressed down the narrow path,
> As each good sword cut wide a bloody swath.

Bempol, a chief, first led up four hundred to attack them, but the firearms and swords cut down the naked chiefs and warriors in terrible slaughter. Other Indians came up, leaving the town almost undefended; but the twelve held their own, and were steadily gaining in spite of wounds and bruises.

Meanwhile favored by this diversion Zaldibar had reached the walls of the pueblo and had penetrated a house.

So ended the battle on St. Vincent's day, night descending before the fate of Acoma was decided. The previous night had been spent by the Indians in war-dance and carouse. Now all was still. Before sunrise the Spanish chaplain said mass, and nearly all the little force received communion to prepare for the decisive struggle before them.

When the sun rose, those on the height saw that the town was untenanted. The Indians had all drawn off to a cave in the rocks, beyond two chasms, from which they hoped to make a last sudden attack on the Spaniards.

Zaldibar's whole force was soon moving on this, and a part crossing the chasms on logs, opened fire into the cave with musketry and two light field-pieces that had been dragged up. But the Indians, roused to desperation, forced them back, and they with difficulty reached solid ground, one brave officer, Salado, receiving several mortal wounds.

The slaughter of the Indians had been so terrible that Zutacapan at last asked to surrender. He was told that the Spaniards would accept their submission, but that the leaders of the revolt would be punished. The chief preferred to die fighting, and the battle went on, many Indians killing each other.

Meanwhile the town had been set on fire, and the smoke and flames came rolling up. The few surviving Indians threw down their arms. Acoma was won, and Zaldibar had avenged his brother's death.

As the Spaniards moved through the ruined town, they came upon some women mutilating with savage fury the body of one of their own warriors. They were wreaking vengeance on the lifeless corpse of Zutacapan, source of all their woes.

Captain Villagrá describes the battle at great length and with some spirit, making Zutacapan, Bempol, and other of his adherents utter Homeric speeches, answered by the sage and venerable chief Chumpa, and by the noble Zutancalpo, son of Zutacapan, who steadily opposed his father, but when the battle came, fought and died like a hero. This chief the poet invests with peculiar interest, which is sustained till the scene where we behold his four sisters lamenting over his dead body.

Such is the History of the Conquest of New Mexico as told by Captain Villagrá. Such is the theme of the First Epic of our land sung by the poet Conquistador.

CATHOLIC ACTION ON THE DEATH OF WASHINGTON.

CONTRIBUTED BY JOHN GILMARY SHEA.

1.—Letter of William Matthews from Georgetown College.

Georgetown, *December* 19th, '99.

Dr. Friend:—I perceive by Poyen's letter that you know I am at the college again. I arrived here for the commencement of schools after the vacation: from the time I saw you in Baltimore, I have been in anxious expectation of a letter from you, especially as you promised me you would write to me soon after your arrival at Philadelphia. I knew not how to direct a letter to you, as the fever had forced the major part of citizens from the city, and I presumed you were among those who quitted the city. I would have written to you by my little friend Poyen but was uncertain whether he would be able to find you, not having any acquaintance with your friends.

I have the room you occupied, and have made it the most comfortable one in the college. I had the stove taken out, examined and found a flue that had no communication with that of the kitchen, had a franklin stove placed in it: and now there is not a chimney in the college that draws better. My bed is next to the window, and my table and bureau where the bed stood before. The other professors remain in *statu quo* ante decessum tuum. I have heard with great indignation the treatment you experienced from certain characters who were here at that time, and it was with great satisfaction I was informed that you treated those persons with

that contempt and disdain which they merited, and that you did not condescend to resent their impertinence. I have told them here that you could not have given a better mark of your good sense than by disdaining to resent ill treatment when it proceeded from such a contemptible quarter. You may depend no one will speak unfavorably of you in my presence, without finding in me a warm and zealous defendant of the absent: but I can assure you there is no one in the college disposed to speak thus of you. I sincerely wish you were here again. I frequently see Smith, he says he does not know your address: now I know it, I will inform him of it: With regard to your books, which you had for sale, if you have not disposed of them as yet, perhaps we may bargain about them. I had a small book printed when at Baltimore, and have sent subscription papers to different places, and have disposed of some hundreds: I have sent none to Phil.[da] and if you chuse, I will send you a subscription paper and when you have subscribers enough to amount to the value of your books, I will send up to you from Baltimore, the number of books for which you procure subscribers. I make no doubt but you will be able to get at least 100 subscribers. I got 150 at Baltimore before I left it: if you approve of this plan, let me know it, and I will send you a subscription paper in my next. I heard you were in Baltimore lately: I wish you had come as far as Geotown.

You have ere this heard that the great, the Good, the illustrious Washington is no more!

> Death said the word, the fatal arrow sped;
> And Washington lies numbered with the dead!

He died of a quinsey; the Doctors wished to make an aperture in the side of his throat to facilitate respiration: (but) he said he was dying and did not fear death and consequently declined it. I have seen a person in Europe (Arch Lee's *brother*) in the same disorder, an aperture was made and he was instantaneously relieved and recovered.

You will see an account of his funeral in the public papers.

If Payn be yet in Phil.[da] give my compliments to him and tell him I expect to hear from him. My compliments to my old friends James Byrnes and Tom Gallagher.

Porcupine it seems has been very copiously blooded by Rush. How are politics in your city?

I remain

Your sincere friend,

WILL MATTHEWS.

P.S.—Let me Know your address.

Addressed

Mr. Felix Dougherty
at Mrs. Dougherty's Front Street
near the Drawbridge
Philadelphia.

2.—CIRCULAR OF BISHOP CARROLL TO HIS CLERGY ON THE DEATH OF WASHINGTON.

BALTIMORE, *December* 29, 1799.

REV. SIR:—We, Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man, who contributed so essentially to the establishment and preservation of its peace and prosperity. We are therefore called upon by every consideration of respect to his memory, and gratitude for his services, to bear a public testimony of our high sense of his worth when living; and our sincere sorrow, for being deprived of that protection, which the United States derived from his wisdom, his experience, his reputation, and the authority of his name. The Executive

of the State of Maryland having appointed the 22nd of next February as a day of general mourning for the death of General Washington, and for a solemn tribute of respect to his memory, I likewise recommend to and direct my Reverend Brethren to give notice to their respective Congregations, to observe that day with a reverence expressive of their veneration for the deceased Father of his Country, and founder of its Independence, to beseech Almighty God to inspire into those who now are or hereafter may be, invested with authority, to pursue his wise, firm, just, and peaceable maxims of government and to preserve us in the enjoyment of those public blessings, for which, next to the merciful dispensations of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence.

Those of my Reverend Brethren who residing in towns and very populous parts of the States, may think themselves called on, as well by the melancholy occasion as by public expectation to renew in the minds of their hearers, their recollection of the talents, virtues, and services of the deceased General, are advised not to form their discourses on the model of a funeral sermon, deduced from a text of Scripture, but rather to compose an oration, such as might be delivered in an Academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initiation into our church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre, during a life of unremitting exertions and eminent usefulness.

If these discourses shall be delivered in churches, where the Holy Sacrament is usually kept, it will be proper to remove it previously with due honor, to some decent place.

I am respectfully, etc.

3.—Oration on the Death of Gen. George Washington,

Addressed to the Catholic Congregation of St. Mary's Church of Albany, by the Rev. Matthew O'Brien, D.D., Pastor of the same, for February 22, 1800, the day appointed by Congress.

[From the Albany "Gazette," February 27, 1800.]

We are come together, my friends, agreeable to wish of government and equally so to our own inclinations to commemorate the deceased founder of America's freedom; we are come to mingle our tears with those of the friends of virtue; to combine our lamentations this day with the testimony of the public feelings at the sad catastrophe that has deprived the United States of the important services of the illustrious General Washington, and committed his mortal part to the silence of the tomb.

Who is the man in the annals of the ancient world who has been wept by his country with sorrow more sincere? Where is the character that adorns the page of history so enlightened in council, so judicious in plan, so successful in public contest, and so temperate in triumph, as that which is now held up for your gratitude and admiration? Oh, had his genius influenced the destinies of France the tears and the blood of Europe had not been seen to flow; the scale of public justice had been held with equal hand, and the cottage and the palace had shared a common safety. Oh, France, unhappy France, how has thy gold become dim, how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street, from the daughter of Sion all her beauty is departed,* for the days of thy visitation have passed by thee unregarded; now tyrants lord it over thee—thy faith transferred to strangers. From thy fall may America be confirmed in truth and temperance, and take lessons against the woes that irreligion must produce.

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* Lamentations of Jeremiah, ch. 4 and I.

Inadequate to the task and unqualified by my character for the business of political dissertation, I shall not attempt a portrait of the illustrious man, nor enumerate his achievements whose loss we now deplore: the former has nearly exhausted the power of human eloquence; the most brilliant tints of oratory have yet left it incomplete; the latter is engraven, not in letters of marble, my brethren, which time might crumble out or ignorance mistake, but in the never-fading characters that speak a nation's gratitude—in the praises that have been echoed from the boundaries of the universe.

Hence, my brethren, I shall only beg to fix your attention, in a few words, on the duties of citizens as they peculiarly regard our countrymen, and shall close this admonition with some religious considerations.

We have come into this country from motives of preference, and in common we experience the advantages of protection: whether our own country could serve us and would not; whether she could befriend us and would not; in a word, the nature of the causes that have fixed our residence here, makes nothing essential in our political predicament; nor can it affect the good wishes we owe to the government. America has opened her bosom to receive us; she is scrupulously attentive to the claims of the industrious; she is the protectress of arts and sciences; the asylum of the helpless, and she covers all our rights with the arm of equal justice.

Where is the country, my friends, where liberty is better defended or the clime more propitious to her progress and luxuriance than this in which we now prosper and find security? Here power is deprived of the destructive faculty of perpetuating insult and the brow of opulence is unclouded and serene; here wretchedness is scarcely known even to the indolent and undeserving, and activity and temperance are the certain springs of fortune; here the uniform rotation of the political machine returns the lofty statesman to the humble situation of the private citizen, and raising him in his turn through the points of public confidence, gives talent a fair trial,

prevents the feuds and jealousies that exceptions would produce and the arrogance and oppression that might grow from stationary greatness.

Could my feeble accents convey well to your minds the abundant advantages of this constitution; the justice and the fortitude that presided at her birth; the temperance that formed her strength, and the prudence that marked her progress in the unshaken magnanimity and disinterested councils of the illustrious General Washington, whose hand has directed the flight of the Eagle and whose virtues increase the brilliancy of the Hesperian constellation, with me you would devoutly wish that our country had produced him. Yet not so, my brethren, your well wishes are too affectionate to your adopted country; envy can have no place in the bosom that glows with gratitude; God's providence has produced him to confer him on our friends, and our virtues will entitle us to a share in what he purchased.

What then can be desired to engage our affections to the constitution of the United States of America, and excite our respect and gratitude for the work of the great Washington? do not the emigrations almost from every country here and the rapidity of the increase of opulence and population, speak more than many volumes the prerogatives of this country which the Almighty has thought good to point out for our abodes? are not our individual fortunes integral parts of the public weal? must not then their ruin be nearly menaced in the misfortunes that would reach the government, since the general welfare must be the aggregate of individual loyalty, and general calamity in the corruption of the social parts? is it not evident, my friends, that the various individuals of which society is composed must look to the joint effort of all as to the means of preservation and happiness? has not the social compact for object the protection of the weak against the encroachments of the strong, and the assurance of those assistances which our necessities require? Whatever, therefore, tends to disunite must prove pernicious to the entire,

and destructive of the objects it would be given to promote.

How then, my brethren, give our confidence to the enemies of public happiness, and not close our ears against their impertinent murmurs, who would instil into every mind the poison of disaffection by misconstruing the intentions of our most exalted public characters and miscoloring their best actions? do we not know that the collective wisdom of a government is more to be relied on than the turgid declamations of those political quacks who are scattered about our streets, and crammed into every drinking-house; who are sported off as puppets by the hand behind the curtain; whose accents are the dictates of the tongue, which is not theirs, whilst the drift is to dissension, to irreligion and to anarchy! Can men certainly pronounce on the nature of any action without weighing the motives that have concurred to excite it? Is it probable that the complicated connections between country and country, the variety of incidents that must occasionally affect them; the urgency of their interests, and the diversity of their wants, can be known to the private citizen as they are to the State: if not, my friends, and that it is not the case all rational men must allow, the presumption of the individual must be in favor of the administration, and his disdain should always meet the asseverations of her enemies.

If here, it should be objected, that these principles would prove too much, and go to inculcate the doctrine of passive obedience to the will of the legislature, I must candidly allow that when they apply to any special portion of the community they rigorously enforce them; but they preclude not at the same time neither the right nor the exercise of respectful expostulation, should any part of the entire feel itself neglected or aggrieved, nor do they apply to the hypothesis of a glaring and evident conflict between the will of man and the law of God, which since the extinction of the tyranny which scourged the primitive church, has been principally realized in the methodical abominations of our modern illuminati, who sac-

rilegiously calumniate the gospel of Christ and stupidly obtrude that death is an eternal sleep.

Convinced, Christian auditors, of your heartfelt detestation of their infernal sophistry; of the love you bear your adopted country, and of the importance you attach to the duties of subordination, I shall refrain from many words on the subject now before you; I shall not urge your attention to the anarchy that has torn the bosom of France; to the impiety that has overturned her altar and her throne; nor to the tears and the blood that have flowed from every part, to prepare her unhappy soil for the roots of her bastard liberty; to excite your abhorrence for the upshot of her refinements, and guard you against the wiles of her tinselled philosophists; I need not stimulate your loyalty by the example of our countrymen who bled for America's freedom under the banners of her hero; nor tell you that the constitution of the eighteen hundredth year is the same which they cherished with persevering fervor; to revive in you their sentiments which you glory to inherit; but pray you to attend to the coincidence of your religious principles with the duties you resolve to practice. Our holy religion informs us that all power is from God;* that every soul must be subject to superior powers; that resistance against power is rebellion against Heaven; we see that these doctrines are not confined to times or persons, but that they are general in their import, for the entire as for the part, and have their lustre and confirmation in the conduct of Jesus Christ, though the gifted with intrinsic royalty and judge of the living and dead, rigourously conformed to pay tribute to the sovereign prince,† and commanded his disciples to observe all what he had done.

These practical maxims of our Saviour are among the most distinctive traits of the religion you profess, for, as she is Catholic in the approved application of the term, her principles are friendly to every established government, nor can

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* Rom. 13. † Luke 20.

they be affected by any difference of worship or stamp of administration; her soul is filled with charity for all men; enlightened by the faith she has received from Christ Jesus, she treads the narrow path which conducts to his blessed realms; her hopes are in his promises; her strength is in his merits; she dreads no censorial dictate, because she is conscious of her internal rectitude; her countenance is only bright when she is encircled by all the virtues.

Shield any man, my friends, from the shafts of public justice, and banish from his bosom the blessed principles of the gospel, what security can you have for his loyalty, his probity, or any other of the social or private virtues? Vainly shall you display the beauties of a constitution, the wisdom of its ministers, the advantages she insures, and the wicked and black intrigues of her atrocious and vile opponents, if religion has not the guidance of his sentiments and conduct. Let the frigid philosophist argue as he chooses about the sufficiency of his sense of honor, the eternal distinction between right and wrong, virtue's intrinsic charms and amiability, the horror of the aspect and the odiousness of vice, no impressions can be lasting and invariably correct, but those which are in some manner ordinate to conscience; and as the energy of civil law arises either from the fear of punishment or hope of reward, it can never prove efficient when darkness covers the place of operation: he, therefore, alone will prove faithful to every duty who is every moment conscious that he moves in the presence of a scrutinizing God, with whom the most secret thought puts on the publicity of the mid-day action, the flash of whose omniscience pervades both heaven and hell, and the rigor of whose judgments shall be known to men and angels.

Here, therefore, my brethren, while we acknowledge the conscientious necessity of being observant of the law, and the influence of our religious principles on the accomplishment of our civil duties, we surely ought not to forget the more important considerations that should prepare us for the here-

after: For we have not in this world a permanent abode, but are called to an eternal residence in the heavenly Jerusalem. Look back, I beseech you, to the variety of objects that have disappeared before you, and conclude from their baseless fabric, to the short-lived vapor of those that shall succeed them. Oh! whither have flown our past pleasures and our hopes? Alas! nothing of them is ours, but the remorse they have entailed! The time will shortly come when this remnant of our existence shall prove ideal as the past, and our sublunary all shall be a coffin and a winding sheet; then religion alone shall advocate our interests, and nothing shall count for us but the works we shall have done for God!

It has been decreed by heaven that all men once must die. We feel the seeds of death now jar within our bosoms; the tide of life flows rapidly away, and death shall close the scene of all ambition's prospects. Raise, therefore, our affections, O Almighty and beneficent God, and fix them on the happiness thou hast prepared for us beyond the grave. Impress upon our hearts the dread of thy just judgments, and prepare us for our inheritance in thy Kingdom, which is Heaven. Confirm America's lawgivers, in the wisdom of her Washington! Convert her enemies, or confound their machinations! Bless and increase her friends, and animate her Heroes.

LETTER FROM CHARLES CARROLL OF CARROLLTON TO GENERAL WASHINGTON.

CONTRIBUTED BY THOMAS ADDIS EMMET, M.D.

To General Washington:—

Sir:—At the request of the bearer, I have presumed to trouble you with this letter, to introduce to your notice and countenance that young gentleman, who I flatter myself will endeavour to deserve your good opinion, and favour. Should hostilities be suspended, and a negotiation take place this winter, I hope to have the pleasure of seeing you in this city on your way to Virginia. If a treaty is but once set on foot, I think it must terminate in a lasting and happy peace; an event, I am persuaded, you most earnestly desire, as every good citizen must, in which number you rank foremost: for who so justly deserving of that most glorious of all titles, as the man singled out by the unanimous voice of his country, for his love and attachment to it, and great abilities, and placed in a Station of the most exalted and dangerous Pre-eminence. If we can not obtain a peace on safe and just terms, my next wish is, that you may extort by force from our enemies what their policy and justice should have granted, and that you may long live to enjoy the fame of the best, the noblest deed, the defending and securing the liberties of your country. I am with the greatest esteem

Sir—

Yr. most obed^{t}. hum: Serv^{t}.

Ch. Carroll of Carrollton.

Annapolis 26th Sept. 1775.

P.S.—I desire my most respectful compliments to Generals Lee and Gates. I should have done myself the pleasure of writing to the former by this opportunity, but that I know he has other things to do than to read letters of mere compliment—this city affords nothing new.

From Cha^{s}. Carroll of Carl^{n}. Esq^{r}. 26th Sept^{r}. 1775.

[This is in General Washington's handwriting.]

FORM OF MATRIMONIAL INVESTIGATIONS (DILIGENCIAS DE SOLTERIA) IN FLORIDA.

[Translated from the original Spanish Documents.]

MARRIAGE OF GASPAR HERNANDEZ, WIDOWER.

JUDGE: SEÑOR DON MIGUEL O'REILLY. NOTARY: DON JUAN NEPOMUCENO GOMEZ.

ST. AUGUSTINE, FLA., *March* 31, 1808.

I give permission to my legitimate son, Gaspar Hernandez, condition, widower, to enter into matrimony, which with my consent he has contracted, with Margaret Andreu, spinster; and that it may be attested and be duly effective before a competent Tribunal, I give this present with my blessing at St. Augustine, Florida, A.D. April 4, 1808.

For Margarita Triay, mother of this party to the contract, who not knowing how to sign, it is done at her request by

[L.S.] CASIMIRO DE ZUBIZARRETA.

I give permission to my legitimate daughter, Margaret, condition, spinster, to contract matrimony, the espousals of which have my consent, with Gaspar Hernandez, widower. And that it may be attested, and that the laws prescribed by the Ecclesiastical Tribunals may be complied with, I give this present with my blessing, at St. Augustine, Fla., A.D. April, 1808.

At the request of Thomas Andreu, father of the contracting party, who does not know how to sign his name, it is done by

[L.S.] QUIRINO DE FUENTES.

SEÑOR VICAR, ECCLESIASTICAL JUDGE.

Gaspar Hernandez, native of the town of Mahon, in the Island of Minorca, legitimate son of Gaspar, deceased, and of

Margarita Triay, natives of said town, a widower of his first wife, Isabel Mayer;—and Margaret Andreu, spinster, a native of this parish, legitimate daughter of Thomas and of Margarita Petrus, both natives of the aforesaid Mahon, before you state: that we have plighted our troth of future marriage, and desiring to attest it in due form, we pray you, having produced our respective licenses and the certificate of widowhood of the contractor, herewith appended, that you vouchsafe to have the banns duly published and us espoused according to usage prescribed by our Holy Mother, the Church.

St. Augustine, in Florida, April 5, 1808.

For the contracting parties, who do not know how to sign, it is done at their request by

QUIRINO DE FUENTES.

This Petition and accompanying Documents having been presented, the contracting parties will appear and make present declaration in due form, and this done it shall be executed.

O'REILLY.

Approved by Señor Don Miguel O'Reilly, beneficed Parish priest, Vicar, and Ecclesiastical Judge of this Parish Church, place and Province of St. Augustine, Florida, who signed it on the fifth day of April, one thousand eight hundred and eight. JUAN NEPOMUCENO, *Notary Public.*

In the city of St. Augustine, Florida, on said day, month, and year, I served a notice of the aforesaid decree on the contracting parties. Attested: GOMEZ, *Not. Pub.*

In the city of St. Augustine, Florida, on the sixth day of April, A.D. one thousand eight hundred and eight, by virtue of the decree found above, on yesterday appeared before the Señor Vicar and Ecclesiastical Judge the contracting party, summoned before me, and declared on oath before God and the Holy Cross, according to law, and did promise to answer truly

whatsoever he might be asked, and having been interrogated in proper form, declared that his name is Gaspar Hernandez, a native of the town of Mahon, on the Island of Minorca; that he is the legitimate son of Gaspar, deceased, and Margaret Triay, both natives of said town; that he belongs to the Holy Roman Catholic and Apostolic Church; that he has never taken vows of chastity nor of religion; that he is a widower of his first wife, Isabel Mayer; that he has never been betrothed to any one except Margarita Andreu, spinster; that the present marriage is neither constrained nor forced; but that he enters into it freely and spontaneously; that there are no impediments to impair or disturb the marriage, but that he is and considers himself able, free, and unencumbered to conclude it with the validity and lawfulness required; and he testifies that what he has set forth is true by virtue of his oath, which he affirms, and proves that he is thirty-eight years of age: that he does not sign because he does not know how, but makes his mark, which I attest.

O'Reilly, *Ec. Judge.*

Juan Nepomuceno Gomez, *Not. Pub.*

At St. Augustine on said day, month and year, by virtue of the same authority, also appeared before the Señor Vicar, Ecclesiastical Judge, the contracting party, who, summoned before me, made oath in the name of God and of the Holy Cross, according to law, and promised to answer truly whatsoever she might be asked, and having been interrogated in proper form, declared that her name is Margarita Andreu, a native of this parish, legitimate daughter of Thomas and Margaret Petrus, both natives of the town of Mahon, on the island of Minorca; that she belongs to the Catholic, Apostolic, and Roman Church; that she has never taken any vows of chastity nor of religion; that she is single and not married; that she has not given her promise of marriage to any other person than Gaspar Hernandez, widower; that in the marriage she seeks with him she is not constrained nor forced, but that she enters into it of her

own free and spontaneous will; that she is without the slightest impediment calculated to disturb or annul the marriage, and that she considers and holds herself free, fit, and unencumbered to enter into it lawfully and validly. She further affirms that what is herein set forth is true, in view of the oath she has given; and she further ratifies that she is eighteen years of age, and that she does not sign because she does not know how, but makes her mark, to which I attest.

JUAN NEPOMUCENO GOMEZ,
O'REILLY, *Ec. Judge.* *Not. Pub.*

In the city of St. Augustine, Florida, on the seventh day of April, one thousand eight hundred and eight, the Señor Vicar, Ecclesiastical Judge, having seen the foregoing declarations and the unanimous and reciprocal will on the part of those concerned, ordained and ordains that the banns of marriage of the aforesaid Gaspar Hernandez, widower, and Margaret Andreu, spinster, be published on three festival days at the parochial Mass after the form prescribed by the Holy Council of Trent, and no impediment arising, the remaining necessary steps may be proceeded with—as herein decreed. I thus command and sign—attested:

MIGUEL O'REILLY,
Ec. Judge.
JUAN NEPOMUCENO GOMEZ,
Not. Pub.

At St. Augustine on said day, month, and year I had notice of the foregoing decree served on Gaspar Hernandez and Margarita Andreu.
Attested: GOMEZ,
Not. Pub.

I, DON MIGUEL O'REILLY, beneficed parochus, Vicar, Ecclesiastical Judge of this parish church, place and Province of St. Augustine, Florida, do certify, that in the First Book, White

Adults, deceased, on page 130, part I., No. 364, there is registered as follows:

"Friday, the first day of March, one thousand eight hundred and five, Isabel Meyar, a native of Holland, and wife of Gaspar Hernandez, some fifty-six years of age, and in communion with our Holy Mother the Church, died intestate, having received the holy Sacraments of Penance and Communion, whose body, I, Don Miguel Crosby, assistant beneficed Parish Priest, Vicar, Ecclesiastical Judge, auxiliary of this Parochial church, place and province of St. Augustine, Florida, etc., buried in the Cemetery of said Parochial church, on the day after her death, and I hereunto affix my name. Miguel Crosby."

This agrees with the original on the page, Part, and Number of aforesaid Book, to which I refer, and on the petition of the applicants I give this present at St. Augustine, Florida, on this fifth day of April, one thousand eight hundred and eight.

Miguel O'Reilly,
Ec. Judge.

NOTES ON THE TOMBS OF CARDINAL CHEVERUS, BISHOP DUBOURG, AND BISHOP DAVID.

BY THE LATE REV. J. M. FINOTTI.

Bishop Cheverus.—Mgr. Chabannes, Canon of Bordeaux, in a letter to Mgr. R. Seton, writes that the epitaph on the tomb of Bishop Cheverus records the prelate's promotion to the three different Sees of Boston, Montauban, and Bordeaux. Then he gives the following: Em. Joanni—De Cheverus—Cardinali—Burdig. Archiepiscopo—Nat. MDCCLXVIII—Ob. MDCCCXXXV. Not satisfied with the evident discrepancy between Mgr. Chabannes' letter and the text of the epigraph, I wrote to Abbé J. Chaveton, who most courteously furnished me with a copy of the epitaph, identical with the above. But he adds: "Au dessus de l'épitaphe et separée d'elle se trouve la dévise suivante, Diligamus nos invicem." The inauguration of this monument took place July 30, 1849. Monseigneur George, Bishop of Périgueux, nephew of Card. de Cheverus, was present. The monument is so planned as to admit a statue on it: but to this day no statue has been erected. But higher honors had been paid to the memory of good Cheverus in Mayenne, on the 9th of August, 1844. In the presence of the Bishops of Mans and of Périgueux, of the Mayor, all officers, military and civil, and an immense concourse of people, the statue of the Cardinal was unveiled on the square called *du Palais*. The few words of the Cardinal's nephew after the oration of the day are most touching. Turning with uplifted hand to the statue, he exclaimed: . . . "Oh! could those lips move again, could that heart beat again, he would repeat to you those words of St. John, he was so fond of quoting, 'Love ye one another!' . . . Could that hand be lifted once more it would only be to bless you"

—whereupon the audience catching, as it were, the spirit of the orator, fell on their knees, and the prelate, led by the movement of the people, almost involuntarily, albeit he truly was the representative of his uncle, imparted the apostolic benediction on the kneeling assemblage. The inscription engraved on the base is simply

JEAN DE CHEVERUS.

Bishop Dubourg.—Like Monseigneur de Cheverus, Bishop Dubourg was also translated from an American (New Orleans) to a French See, that of Montauban, to which de Cheverus had been translated from Boston. Subsequently Dubourg (1833) was appointed to the Archbishopric of Besançon. No monument over his remains. On my application for a copy of the epitaph, I was honored with the following very kind letter: "Besançon, le 26 Février, '73. Monsieur: We have not yet any inscription over the tomb of Mgr. Dubourg, for the reason that the mausoleum, which it was the intention of having erected to his memory in the Cathedral of Besançon, not being executed at the time, for want of means, the artist, who had made the cast, destroyed it in a moment of spite; and it has been so far impossible for us to find another artist who could recompose the plan. I do not despair of success. . . . ✠ Cesarius, Card. Arch. de Besançon."

Bishop David breathed his last at Nazareth, Ky., and was interred in the cemetery of the Sisters. Archbishop Spalding concludes a beautiful, but, alas! too meagre account of the life of this holy bishop in the following eloquent words: "He was the faithful fellow-laborer of our Bishop [Flaget], the founder of our Seminary and of the Sisterhood of charity in Kentucky, and the FATHER and model of our clergy and people. *In their memory and in their hearts is his monument reared, and his epitaph is written, in indelible characters—he needs none other!*" But an epitaph was written, and an admirable one in its simplicity, although not in very classical Latin; its concluding sentiment expresses the true

feeling of a Catholic heart: "Hic Jacet—Rev^mus Joannes Baptista Maria David—natione Gallus—sem^ii S^ti Sulpitii sacerdox—Mauricastr. Epus, et Barden. Epi coadjutor—Sem^ii S^ti Thomæ—nec non Soc^tis puellarum charitatis—fundator in Kentuckiâ—Catholicam doctrinam et eccles^cam disciplinam —verbo, exemplo, et scriptis firmavit—Ut vixit, pie obiit, in conventu Nazareth,—Die XII. mensis Julii, A.D., MDCCCXLI —Annos natus LXXXI.

R. I. P.

"Hoc grati animi monumentum—Patri moerentes posuerunt Filiae."

[The monument to His Eminence Cardinal Cheverus has been finished since the above was written. While in Bordeaux, in 1883, I visited the Cathedral of St. André, and, having in my mind that it had been the Cathedral of the first Bishop of Boston, I naturally looked around for his tomb. In a moment I recognized the form and features of the Cardinal, with which I had become familiar from his portraits. The marble figure represents him sitting *en chaire*, the body slightly thrown forward and the hand raised as if in the act of giving one of those famous catechetical instructions which never failed to fill that vast cathedral.

MARC F. VALLETTE.]

CATHOLIC AND ANTI-CATHOLIC ITEMS IN AMERICAN COLONIAL PAPERS.

EXTRACTS FROM "THE MARYLAND GAZETTE."

"To Mr. Jonas Green:

"Sir . . . . But there is a more ample fund behind for erecting a college, if it shall be thought proper to apply it in this manner. I mean the possessions of the Jesuits, which every motive of good policy and self-preservation prompts us to divest them of; and from the almost unanimous concurrence of the lower House the last session with a Report of the Committee of Grievances, relating to the insolent and illegal deportment of these men and their adherents, there is reason to hope that this will be done; for it cannot be supposed that a thing so necessary will meet with any opposition from the other branches of the Legislature. Whatever those Superior Polities may be to which the writer of the letter above mentioned alludes, whereby any expedient to prevent the youth of the Romish Communion from being sent to foreign Seminaries may be frustrated, certain it is that all such polities are false and pernicious, and ought not to prevail in a Protestant country. Nor is there a readier method to prevent the fatal influence of such polities, than to divest the propagators of them, the Jesuits, of the possessions which they hold contrary to law, and which, consistently with their principles, they would be ready, upon every occasion, to employ to our destruction. . . . .

"I will add that there is a claim which I have to certain lands, as next Protestant heir, which lands are detained from me by the Jesuits; and yet I would relinquish the claim for so good an end as erecting a College. I have taken this occasion to mention the claim I have to some lands held by the Jesuits, as that circumstance has given a handle to them and

their party to asperse my character, by insinuating that this was the spring that gave the movement to all my actions against them. . . . .

"May 4th, 1754. Yours, etc., Rich. Brooke."

—("Gazette" of May 16, 1754.)

"Annapolis Assembly Affairs, Tuesday, May 21.—A Report from the Committee of Grievances, relating to the growth of Popery in this Province, was brought in and read, setting forth, 'That several Papists in St. Mary's County had lately made great opposition to the enlisting men for his Majesty's Service, in order to march to the Ohio, to repel the invasion of the French, and Indians in alliance with them, and offered many insults to the recruiting officer,' etc. To this report was annexed the deposition of John Willis, Sergeant in the Virginia Regiment, and others; and likewise a letter from Col. Fry.

"Wednesday, May 22d.

"The bill to prevent the growth of Popery—was brought in, and had a first reading.

"May 23d.

"On the second reading of the bill to prevent the growth of Popery—the question was put, whether that part of the bill which relates to conveyances made subsequent to the 1st October, 1751, shall be altered or not? Carried in the negative; nays 31, yeas 20. The question was then put, whether bills should pass or not? Carried in the affirmative; yeas 32, nays 18. The bill was then sent to Upper House.

"By His Excellency Horatio Sharpe, Gov., etc., of Md.

"A Proclamation.

"Whereas, I have received information, by the deposition of John Willis, a Sergeant in the Virginia Regiment, and others, that a certain Gerard Jordan, junior, of St. Mary's Co., hath been guilty of obstructing the raising His Maj-

esty's levies, drinking the Pretender's health, and several other disloyal and illegal practices:

"And that a certain Joseph Broadway, of the said Co., hath been aiding and assisting to the said Gerard Jordan therein:

"I have therefore thought fit, etc., etc., to offer a reward of £20 for the apprehension of the former, and of £10 for the apprehension of the latter, etc., etc.

"Given at Annapolis, 30th May.

"HORATIO SHARPE."

—("Gazette" of May 30, 1754.)

"A Bill for the Security of His Majesty's Dominion, and to prevent the growth of Popery within this Province, was brought down (that is, from the Upper House) with a negative; and the House of Delegates ordered the Bill to be printed with the votes and proceedings."—("Gazette" of June 6, 1754.)

"ASSEMBLY AFFAIRS.—Among other bills that became laws, was an Act on Irish Servants, to prevent the importing too great a number of Irish Papists into this Province."—("Gazette" of Aug. 1, 1754.)

"A summary view of this Province with regard to our neighboring enemies, the French. . . . . I shall premise something on the *religion* of our enemies.

"Their National Religion is Popery, an impious, an absurd, a persecuting, blood-shedding religion. . . . . The Jesuits are the bulwarks and supporters of this ungodlike religion; it is better framed to make proselytes among uncivilized and ignorant nations, than any of our Protestant persuasions. Hence, in a great measure, it is, that the Popish Missionaries extend their influence upon the Continent over the *Indians*, so much more than we do; and this is one of the reasons we have to dread and guard against these, our enemies.

"Popery is a great friend to arbitrary government, which is that of France. With very few exceptions it may be said,

that the Papists are the most ignorant and slavish herd of bigots, and understand no more of religion than those tyrants over their faith, the priests, please to tell them. They press upon them a steadfast belief of that monstrous doctrine, the Infallibility of the Pope, a blind, uninquiring submission to the decrees of the Church, with a reverent, ungainsaying obedience to their clergy of all degrees. Thus, bred up in ignorance, and their reasonable faculties broke by these priestly tyrants, they are formed for a ready and blind submission to the will of an absolute monarch, to devote themselves and their fortunes to the pleasure and nod of their prince; and however inconsistent with the real good of the public, however oppressive to the property of the subject, however wantonly it may sport with their own lives, yet, under the infatuation of that wicked, nonsensical, blustering notion—the glory of the Grand Monarch—will these wretched slaves of slaves, with a courage that would do honour to a free-born man, rush upon death and danger, undergo the greatest fatigues, suffer hunger, thirst, heat, and cold, even with cheerfulness."—("Gazette" of Oct. 10, 1754.)

"Mr. Green:

"Dear Sir: . . . . My opinion is that papists ought to be excluded from all share in the government of a protestant country. That the test act hath effectually excluded them, or is likely to do so, I deny. . . . .

"Some conscientious papists there may be, and I hope there are; but the great part are without conscience. . . . .

"There appears so little unanimity among us, whilst our intestine enemies, the Jesuits and their tools and emissaries, are embracing every opportunity to foment divisions, etc., etc., and I fear we must submit to see the French and their Indian allies lording it over all the British dominions in America.

"Does Popery increase in this province? The great number of popish chapels and the crowds that resort to them, as

well as the great number of their youth sent this year to foreign popish seminaries for education, prove to a demonstration that it does. Moreover, many popish priests and Jesuits hold sundry large tracts of land, Manors, and other tenements, and in several of them have dwelling-houses, where they live in a collegiate manner, having public Mass-Houses, where they exercise their religious functions, etc., with the greatest industry and without control! . . . . How the papists have obtained such a plenary indulgence in Md. I shall not for the present endeavor to account for. . . . ." (He concludes by expressing the opinion that a law should be passed expelling the Jesuits—"the Jesuits only"—and confiscating their property.)—("Gazette" of Oct. 17, 1754.)

"Advices from France state that a Protestant Minister, in one of the provinces, was taken from his pulpit and hanged! Such expect to be your fate, Oh! ye American Protestants, if ever French popish bigots become your masters!"—("Gazette" of Nov. 14, 1754.)

"*Nov.* 19, 1754.

"Mr. Green:

"The inclosed instructions to our Representatives were signed yesterday by a great number of the freemen in Prince George's Co., who desire you to print them in your next paper.

"I am, Sir, your humble

"Servant.

"To Messieurs Addison, Murdock, Frasier, and Hawkins, Representatives of Prince George's County:

"This day, Gentlemen, in which there hath appeared a remarkable and almost unanimous consent of your fellow-subjects in your favor, affords a proof that they are not insensible of your faithful services, etc., to their interests, and of their full persuasion of your continuance in the same laudable measures, which you have hitherto invariably pursued. Nor hath that contemptible opposition you have met with at all

invalidated this proof, but, on the contrary, hath served to convince us, that we have made a judicious choice of you for Guardians of our Religious and Civil Liberties. . . . .

"We desire and expect you to pursue the plan laid down in a former session, and to promote with all your might and influence:

"'A Law to dispossess the Jesuits of those large landed estates which render them formidable to His Majesty's good Protestant subjects of this province; to exclude papists from places of trust and profit; and to prevent them from sending their children to foreign popish seminaries for education, whereby the minds of youth are corrupted and alienated from His Majesty's Person and Government.'

"The obtaining these ends, Gentlemen, etc., etc., will ever deserve our gratitude, etc., etc."—("Gazette" of Nov. 28, 1754.)

"Mr. Whitfield preaches against popery at Philadelphia."—("Gazette" of Dec. 19, 1754.)

"A message from Arthur Dobbs, Governor-in-Chief of Province of North Carolina, to General Assembly at Newbern, Dec. 12, 1754:

". . . . When that is done, and the French have, by menaces, or by their hellish Jesuitical missionaries, made proselytes of our Indian allies, not to the true Christian religion, founded on peace, benignity, and brotherly love, but to the pomps and outward trappings of the popish Hierarchy and Superstition, and have inspired an enthusiastic fury into them against Protestants, whom they call heretics, making it meritorious in them to massacre and destroy them, upon which they assure them their future happiness depends, etc., etc., ... then the liberties, properties, and Protestant religion of these colonies, will be unavoidably lost, etc., etc."—("Gazette" of May 15, 1755.)

"The Humble Address of the House of Delegates to His Excellency Horatio Sharpe, Governor of Maryland:

"May it please your Excellency: The countenance and encouragement that hath been given to Popery, and the Growth of it in this province in consequence thereof, is the subject of the present address to your Excellency; and however unavailing former addresses have proved, we are not discouraged from further attempts, more especially as some late remarkable incidents, make it expedient at this critical juncture. Instead of having the expectation of the people answered by the removal of men justly obnoxious to them, we have the mortification to see them promoted to offices yet more lucrative and important.

"Your Excellency will not be at a loss to know, that we mean the Attorney General Henry Darnall, and his brother John Darnall, Esqrs., who were themselves educated in a foreign Popish Seminary, and, notwithstanding their Conformity, by educating their children in the Romish religion give ample testimony of their attachment to the pernicious principles of the Church of Rome; nor can the complaints, which have been repeatedly made, of the dangerous influence of the Popish faction and their leaders the Jesuits, be thought unnecessary, when some late and very notorious instances of it are considered. For example, a person of infamous character in St. Mary's Co. jail, and under sentence of death for an atrocious crime, upon the merit of being a proselyte to the Romish religion, has been lately recommended to your Excellency as a proper object for your clemency, and thereby rescued from the hands of justice, which recommendation he had in vain implored whilst a Protestant. Other instances of the prevalence and power of that faction, and the partiality showed them, and of the same imposition upon your Excellency have occurred in Prince George's County, where two Popish Delinquents, under prosecution for crimes of the most dangerous nature and tendency to society, have obtained *Nole prosequis*, and are left at liberty to repeat them.

"These instances above mentioned, and the constant and unwearied application of the Jesuits to proselyte, and consequently to corrupt and alienate, the affections of our slaves from us, and to hold them in readiness to arm at a proper time for our destruction, together with every consideration of danger from a powerful foreign enemy, are circumstances truly alarming, and such as we trust will sufficiently justify this address to your Excellency, whose known principles, etc., ensure your protection to His Majesty's faithful Protestant subjects.

"Upon the whole, despairing, after several fruitless attempts, to gain a law for our security against this faction, we humbly pray that your Excellency would issue your Proclamation, commanding all Magistrates and other officers duly to execute the penal statutes, mentioned in the Statute of the first of William and Mary, Chapter 18th, against the Roman Catholics or Papists within this Province.

"H. Hooper, Speaker."

"To this Gov. Sharpe replies, that the condemned criminal in St. Mary's County was reprieved, not for having become a proselyte to the 'Popish Religion,' but upon the recommendation of certain Protestants of well known high character, and former members of the Legislature. And that as to the other two instances of alleged partiality showed to Popish Delinquents in St. George's County, his pardoning one *Pye*, a youth, and the wife of one *Bevan*, was at the earnest request of many Protestant Gentlemen of their neighborhood, among whom were the parties who had been injured.

"With respect to Mr. John Darnall or the Attorney General his brother, he said he knew nothing those Gentlemen had done to render themselves obnoxious, and that they had been, under him, duly and impartially executing their offices, etc., etc.

"He adds that the fruitless attempt to gain a law for their security against a Popish faction, was no fault of his, to whom no bill of this sort had been presented—that as to executing

the statute of William and Mary against Roman Catholics, he must take due time to consider an affair of so great moment and consequence;' and in regard to strictures upon his exercise of clemency, sharply reprehends his petitioners for infringing upon 'the undisputed and undoubted right of the Supreme Magistrate in this government.'"—("Gazette" of July 10, 1755.)

"Pig Point, Aug. 8, 1755.

"Mr. Green:

"As many scandalous and malicious lies have been invented, and industriously propagated, either to injure myself, or my owner, in the loading of my ship—among others, that I have brought into the country warlike stores for our declared enemies, the French, and the Roman Catholics: In order to remove any impression such base lies may have made on any of my freighters or others, I desire you will publish the inclosed affidavit; and I further promise a reward of five pistoles to any person, who shall discover the author or authors of such scandalous lies, so he or they may be convicted of the same by a due course of law.

"I am, Sir, your humble servant,

"Henry Carroll.

"Affidavit:

"We, the officers and seamen, now under the command of Capt. Henry Carroll, of the ship Concord, bound to London, etc., etc., etc. (The affidavit goes on to show that no warlike stores had been landed 'for our declared enemies, the French, or to serve any supposed wicked designs of Roman Catholics.')

"Calvert Co., Aug. 6th.

"The following persons were sworn to the truth of the foregoing before

"(Signed) David Arnold, Daniel Hyde, Chief Mate; Francis Harland, Carpenter; John Kilty, 2d Mate; John Lilly, Seaman; Alex. Neale, Seaman; James Martin, Cook; Matthew Flin, Steward.

"And at the same time the above persons being examined by me, whether they, or any of them, heard any person or persons drink treasonable healths, or in any wise speak disaffectedly of the present Government, etc., who all swore that they never did hear any such expressions on board said ship.

"(Signed) DAVID ARNOLD."

—("Gazette" of Aug. 14, 1755.)

In "Gazette" of October 2, 1755, mention is made of the death of Dr. Charles Carroll (at Annapolis), who had been brought up a Catholic, but died a Protestant.

"(An account of Crown Point, on Lake Champlain, written in the year 1751.)

". . . . They (the French) have a Chapel and several large Mass Houses within the Fort, which are put to no other use than storing their provisions, etc. . . . ."—("Gazette" of October 30, 1755.)

In "Gazette" of Feb. 26, 1756, there is an account of proceedings on the part of a Rev. Mr. Brogden, of the Md. Province, to obtain legal redress for a public insult alleged to have been offered him by a Roman Catholic. The material parts are as follows: "This Rev. Mr. Brogden some time ago preached a course of sermons against Popery, which were thought very seasonable. These, together with the whole tenor of an exemplary life and conduct, have rendered him very acceptable to the Protestants, and very obnoxious to their adversaries the Papists, who, I need not tell you, are a formidable body among us. In consequence of this, he has met with some insults from them, and, amongst others, one upon the public road, which was thought by his friends to be of so gross a nature, that he was advised to apply to a Court of Justice for redress. . . . . This letter (a letter sharply rating Rev. Mr. Brogden, and written to the insulting party by a friend, asking for a copy of the clergyman's complaint), you

must know, is looked upon by the Popish party to be a master-piece of wit and satire, and has been very industriously propagated by the person to whom it is addressed. Its rancor and venom upon the character of a worthy clergyman is thus accounted for here. The writer has, it seems, lately qualified himself to practice as an attorney in one of our Counties, where the influence of the Popish faction is very great, and it is supposed that this letter may have been calculated to recommend him to that powerful party."

(The above letter, rating Mr. Brogden, is addressed:)

"To Mr. H—y R—r, at Notty Hall," and is signed:

"I am yours,

"Alexandria, Dec. 20, 1755. G. J."

—("Gazette" of February 26, 1756.)

"In a letter from South Carolina there is the following paragraph: Of the white inhabitants 95; Acadians 115; Negroes 500, were dead, two days ago, by the Sexton's account, from Small Pox. About 1,500 white inhabitants, 1,800 Negroes, and 300 Acadians, have had the distemper, and chiefly by inoculation."—("Gazette" of April 17, 1760.)

"Annapolis, April 29.

"The following is a list of the Acts that were passed in the Session, Viz.:

. . . . . .

"(12) An Act On Irish Servants, to prevent the importing too great a number of Irish Papists into this province."—("Gazette" of April 29, 1762.)

News is given from Havanna to the effect that while the English were bombarding that city, "all the Nuns, Priests, and useless people retired to the Mountains."—("Gazette" of Aug. 12, 1762.)

"PHILADELPHIA, Oct. 7.

"We have news from Havanna to this effect . . . .

"The articles of Capitulation have not come to hand; but we understand, that by them private property is secured, the profession of the R. Catholic Religion permitted, etc., etc., ..."—("Gazette" of April 14, 1762.)

"Articles of the Capitulation of Havanna. . . . .

"Article VI. That the Catholic Religion shall be permitted and preserved in the same conformity it has been hitherto used under his Catholic Majesty, without the least impediment in all the public forms that are used both within and without the churches, and the Festivals solemnized therein shall be observed with the same veneration as formerly; and all ecclesiastics, Convents, Monasteries, Hospitals, Communities, Universities, and Colleges, shall remain in free enjoyment of their rights and privileges, rents, moveable goods, and cattle, as they have hitherto done.

"Answer (by the English)—'Granted.'

"Article VII. That the Bishop of Cuba shall equally enjoy the rights, privileges, and prerogatives belonging to him for the direction and spiritual maintenance of the faithful Catholics, the nomination of Parish Priests, and other necessary ecclesiastical Ministers, with the exercise of jurisdiction thereto annexed, and free perception of rents and provision correspondent to his dignity, which shall likewise extend to the other clergy in regard to the tythes and other incomes for their mutual support.

"Answer (by English), Granted, with this reserve, that the nomination of Curates and others shall be with the approbation of his Britannic Majesty's Governor of the place.

"Article XX. . . . . That, till the Evacuation be completed, soldiers be sent to guard the Churches, Convents, and General's Houses.

"Answer: Granted."—("Gazette" of November 11, 1762.)

ADDITIONAL HISTORICAL NOTES IN REFERENCE TO ST. MARY'S AT LANCASTER.

BY S. M. SENER.

In the sketch on St. Mary's church in the January number of the MAGAZINE I stated that no early register of the church could be found. Since then I am pleased to state that by a great deal of time spent in hunting it up, the register from 1787 to 1805 has been unearthed. The register begins in 1787, and the first priest mentioned in it is John B. Causse, and the first entry is January 25, 1787, and the last entry by him is dated, February 25, 1789. Father Causse came first to St. Mary's church some time in 1785. On looking over a file of the "Independent Gazetteer" preserved in the Judge Yates Library in the Court-House, I discovered in the issue for December 14, 1786, that a petition had been presented in the Assembly at Philadelphia, for the founding of a German Charity School in Lancaster. The petition became a law, and a school was started, being chartered on March 10, 1787, and the institution was called "Franklin College." Among the petitioners in the issue of the "Gazetteer" for the date above named, appeared the following: "Mr. —— ——, minister of the Roman Catholic Congregation at Lancaster." On visiting the secretary of the faculty of "Franklin College," now known as "Franklin and Marshall College," and which will celebrate its hundredth anniversary in June next, I found that the minister of the Roman Catholic Congregation was no other than the Rev. John B. Causse. The minutes of the faculty of the College show that he was a member of the board of trustees from 1787 to 1793, when he resigned, and his letter of resignation is also on record. I would here state that Very Rev. Bernard Keenan, V.G., was a member of the board of trustees of this same col-

lege from 1853 to 1856. From this it would appear that when the institution was established in 1787, the Catholics were among those to organize it. The institution was dedicated on June 6, 1787, on which occasion, according to an old copy of the programme on the occasion, printed by Melchior Steiner, in Philadelphia, the "Officers of the Roman Catholic Congregation" occupied the ninth place of position in the line of parade and ceremonies. In the sketch of Franklin and Marshall College, in the History of Lancaster County, no mention whatever is made of Rev. John B. Causse's connection with it. The College is now under the patronage of the Reformed Church—possibly that explains the omission.

Rev. John B. Causse's successor was Rev. J. C. Helbron, whose name is appended to the register from February 25, 1789, to March 10, 1791. Father Helbron went from Lancaster to Father Gallitzin's mission at Loretto. Rev. William Elling succeeded Helbron, and remained until Rev. P. Erutzen came in 1793, leaving in 1794. From July 17, 1794, to December 4, 1794, the register is signed by Mongrand, presbitur. From December 4, 1794, to September, 1795, by Janin, patre. Who Revds. Mongrand or Janin were or what their first names were, I am unable to state. In all probability, however, they were French refugee priests who came to this country in 1791, being driven out of France by the Revolution. Under date of August 28, 1794, appears the entry of a baptism signed "Cerfoumont"; evidently D. Stanislaus Cerfoumont, who was most likely on a visit here at that time. The next priest at St. Mary's was Rev. F. X. Brosius, followed by Rev. L. De Barth. From 1801 to 1804 there is a break in the register, and from 1804 to 1805 the entries are signed by Frans. Fitzsimmons, missionarius. Written in the register is the following list of St. Mary's clergy, and this list, by comparison with entries in the body of the register, appears to have been made by Father De Barth:

"Nomina Missionariorum ex Europa, qui ab anno 1755 usque ad annum 1804, huic Missioni operam dederunt—Rev^{di}.

D.D. Missionarii, Mollineux; Farmer; Schneider; De Ritter; Pellentz; Brosius; Elling; Heilbron; Causse; De Barth; Egan; Rossetter; Stafford; Geissler; Fromm; Frombach; Janin; Cerfoumont; Mongrand; Fitzsimmons; Erutzen."

In a letter to myself under date of March 11, 1887, Rev. John A. Morgan, S.J., of St. Joseph's church, Philadelphia, writes that "by an old catalogue of the Society of Jesus, Father Pellentz was in Lancaster for ten years." He thinks from 1748 to 1758. The register from 1805 to 1840 shows that Rev. Paul Kohlman was at Lancaster in 1807, and under date of October 26, 1823, is the entry of a marriage by Bishop Conwell, of Philadelphia. By counting the entries in the register from 1787 to 1801 and including 1804, there appear to have been during that time 45 marriages, 413 baptisms (infant and adult), and 64 deaths. In the "Lancaster Intelligencer and Weekly Advertiser" of September 4, 1813, is published a Pastoral Letter by Rev. Dr. Carroll, Bishop of Baltimore, in which the Catholic clergy were directed to say mass and recite prayers in pursuance to a proclamation of the President of the United States for a day of Thanksgiving. In her life of Father Gallitzin, Miss Brownson refers to an essay or letters of Fr. Gallitzin on politics, which were published in "Hamilton's Federal Gazette" in September, 1808. In addition to being published in the "Gazette" Fr. Gallitzin's essay on politics was published in the "Lancaster Journal" for October 30, 1808. A party signing himself "Tyrconnel" published in the "Lancaster Intelligencer and Weekly Advertiser" under dates of Aug. 23, 1808, and Nov. 8, 1808, replies to Gallitzin's essay on politics. In the January number of the Magazine, in connection with the fire of 1760 and the reward offered on account of the same, I mentioned who Hubley and Hopson were. Since then I have ascertained who Robert Thompson, the third name on the reward notice, was. He was appointed by Governor James Hamilton, on January 3, 1761, as the officer for Lancaster County to administer oaths of office to judges, county officers, and others, and

also to administer the oaths of allegiance and supremacy. His commission for that purpose is on record in Record Book F, page 238, in the Recorder's office at Lancaster. Robert Thompson was a member of St. Mary's church, and was the only Catholic of the three signers to the reward.

In De Courcy's "Catholic Church in the U. S.," page 200, it is mentioned that Father Greaton, the founder of St. Joseph's, Philadelphia, had a good friend at Lancaster named Doyle. This friend was evidently Thomas Doyle, a hatter by trade, who came to Lancaster in 1730, when the town was laid out. Prior to that time he lived at the trading post known as Conestoga, a few miles below Lancaster. He owned a great deal of real estate and loaned out money on mortgages, etc. He married Elizabeth Atkinson and had a family of one son (Thomas) and three daughters. He died in 1789, and he and his descendants were buried in the old church-yard. Thomas Doyle, Jr., married Mary Young and they had three sons and one daughter. Two of these children, John and Thomas, were commissioned majors during the Revolution. Elizabeth, daughter of Thomas Doyle, Jr., married Capt. John Moore, of Philadelphia, in 1758. A daughter of this union married a John Carrell, and their son, George A. Carrell, born in Philadelphia on July 13, 1803, studied under the Jesuits at Georgetown, the Sulpitians at Baltimore, finishing at St. Mary's in Maryland, and was ordained by Bishop Conwell in 1829. He was for many years in Philadelphia, then at St. Peter's, Wilmington, and finally, after becoming a Jesuit, was elected first Bishop of the See of Covington, Kentucky, being consecrated Nov. 1, 1853. (For the above interesting facts in reference to the Doyles, I am indebted to Lancaster County's antiquarian, Samuel Evans.)

In the new cemetery repose the remains of Rev. Charles Guery, O.C., who died on April 2, 1814. His tombstone sets forth that he was an "example of austerity and patience." His remains were removed from the old cemetery at the same time that Fr. Holland's were in 1868. Who Father Guery

was I cannot say, but he was not stationed at St. Mary's church. He belonged apparently, according to the initials appended to his name on the tombstone, to the order of Citeaux. He must have died while on a visit to St. Mary's church. The Risdels who are interred in the cemetery are as follows:

John Risdel, died Dec. 6, 1834, aged 77 years; Mary Risdel, sister to John, died Sept. 11, 1841, aged 81 years; Jeanne Perrine Toissainte Debry, wife of John Risdel, died July 29, 1814; Jeannette Figan, relict of John.

Diocess of Quebec in the XVIIth century.—An ordinance of the Bishops of Quebec of the 1st of May, 1692, was directing that the Missionaries of the Seminary of the Missions of Paris should be called to extend their labours to the Mississippi and the *Arkansas.*

He was in the same time calling on the Seminary of St. Sulpice to form also an establishment on the Mississipi. Mr. Tronson in his answer declined at that time.—St. Sulpice, however, never lost sight of that distant promising ground, and Mr. Emery sent to those parts some of his best brethren, MM. Levadoux, Richard, and Flaget, to whom we shal add M. Badin, who came with them from france, was ordained priest in Baltimore by Bishop Carroll, the first as it was lately remarked ordained in this country.

(Copied by J. F. Edwards from a manuscript note by Bishop Bruté, preserved in the Bishops' Memorial Hall, Notre Dame, Ind.)

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

A REGULAR meeting of the United States Catholic Historical Society was held in the rooms of the Xavier Union, on the 24th of March, 1887. Present, Dr. Marc F. Vallette, Corresponding Secretary; F. D. Hoyt, Recording Secretary; Rev. R. L. Burtsell, D. D., V. Rev. Charles A. Vissani, O.S.F.; R. F. Coddington, John G. Shea, and a quorum of members.

Rev. James J. Dougherty, Pastor of St. Monica's Church, New York City, was called to the chair.

The Executive Committee reported:

That arrangements were completed for the issuing of "THE UNITED STATES CATHOLIC HISTORICAL MAGAZINE," and that the first number has appeared, and the material for the second is in the hands of the printer.

The periodical has been well received by the Catholic press and by historical scholars, and will, it is hoped, reach many who cannot become members of our Society, and excite an interest in the history of the Church in this country.

As far as possible nothing will be reprinted in it from books which are readily accessible by scholars; but the aim will be to give matter hitherto unpublished or not yet translated into English. Papers read before the Society and original studies on various points of our local history will be given.

The MAGAZINE has every promise of success, but the Committee appeal earnestly to the members to exert themselves on its behalf and obtain subscribers to it, that it may at once become self-sustaining, and be enabled to increase in size and value.

The Committee also report that arrangements have been made for the annual public meeting, at which Rt. Rev.

Stephen V. Ryan, D.D., Bishop of Buffalo, has kindly consented to deliver the address. Notice of the time and place will be given to the members.

The Corresponding Secretary reported:

Since the last public meeting of the United States Catholic Historical Society, the Corresponding Secretary acting under the instructions of the Publication Committee has entered into correspondence with the following gentlemen with relation to reading papers before the Society: Rt. Rev. James Augustine Healy, D.D., Bishop of Portland; Rt. Rev. Stephen Vincent Ryan, D.D., C.M., Bishop of Buffalo; Rt. Rev. Edgar P. Wadhams, D.D., Bishop of Ogdensburg; Rev. Clarence A. Walworth, of Albany; and William Seton, Esq., of New York. Bishop Healy was "quite sensible of the honor done in asking a Down-East Bishop to read a paper,—he was to that degree interested that he would do his best, but his health was in such a condition that he could not promise any fixed date at present." Bishop Wadhams delayed for a long time sending a reply in the hope that he could make arrangements to accept the invitation, but he will have to wait until after his visit *ad limina*. He sails for Rome on April 20th. Father Walworth would be only too willing were it not for his impaired eyesight. Mr. William Seton is with us to-night to answer for himself, and the Rt. Rev. Bishop Ryan, of Buffalo, is hard at work on his paper on "Lazarist Missions and Missionaries in the United States," to be read before the United States Catholic Historical Society at the April public meeting.

The Very Rev. Joaquin Adam, V.G., of Monterey and Los Angeles, reports the absence of the Rt. Rev. Bishop Mora in Europe, and volunteers to make copies himself of any documents to be found in the Diocesan archives which may be of benefit to Catholic history.

Rev. J. Sasseville, of Canada, has sent a valuable paragraph on Catholicity in Boston, which will appear in the Magazine.

M. F. Vallette,
Corresponding Secretary.

The Librarian reported the following donations to the Library of the Society:

From Mr. Louis Benziger:

The Life of Father Isaac Jogues. By Rev. Father Felix Martin, S.J. 2d edition.

The Life of the Rt. Rev. John R. Neumann, C.SS.R., fourth Bishop of Philadelphia. By Rev. John A. Berger.

From Louis B. Binsse:

Aperçu des Etats Unis. By Viscount de Beaujour, and several pamphlets.

From John G. Shea:

Memoir of Father Vincent de Paul, Religious of La Trappe. Translated by A. M. Pope. 50 numbers of the Annals of the Propagation of the Faith.

Eight volumes of the Catholic Directory.

India proofs of Portraits of Ven. Anthony Margil, F. Isaac Jogues, Bishop St. Valier, and Bishop Tejada.

From Rev. Lewis Drummond, S.J.:

The French Element in the Canadian Northwest.

From Maj. E. Mallet:

Compte-Rendu de la Seizieme Convention Nationale des Canadiens Français des Etas-Unis Tenue à Rutland, Vt., le 22 et le 23 Juin, 1886.

From the Societies:

The Iowa Historical Record for October, 1886.

Proceedings and Collections of the Wyoming Historical and Geological Society, 1886.

Mr. John G. Shea made the following remarks:

The recent death of General Charles P. Stone, who first filled the position of Vice-President in our Society, and was the first to read an historical paper before our members, calls for some action on our part.

Dr. Richard H. Clarke knew him intimately for years, and was invited to make some remarks this evening, which would come most appositely from the first President of the United States Catholic Historical Society. To our regret he declined

to do so: and the duty devolves on me. I knew General Stone long, but our intercourse was at intervals only, during the last thirty years, begun when he was in Sonora, studying up the early history of that Mexican State.

Dr. Clarke alludes to his high character and virtues, and his valuable but unrequited public services. Dr. Clarke knew him too as an earnest and practical Catholic during years of attendance at the same church. My acquaintance was rather with him as a courteous, polished, and studious gentleman, interested in all the researches which are the object of our Society.

He was a native of Massachusetts, and entered West Point in July, 1841, and became in time professor of history and ethics in that institution. He served in the Mexican war, winning a brevet for gallantry at Vera Cruz and Molino del Rey, and again at Chapultepec. Leaving the army he engaged in banking, but soon undertook a Scientific Service for the Mexican Government.

In the late Civil war he was made Brigadier-General and commanded at Ball's Bluff, after which he was arrested without any charge and confined in Fort Lafayette. It was discovered in time that the act ascribed to him was done by another, and General Stone was released. Mr. Blaine in his recent work declares the conduct of the Government officials utterly unjustifiable.

On his release he served as chief of staff to General Banks in Louisiana, and commanded the Fifth Army Corps before Petersburg. After the restoration of peace he accepted a commission of Brigadier-General in the Egyptian Army, and did much to reorganize the forces of the Khedive, who promoted him to the grade of Ferik Pacha, and General Aide-de-Camp, besides bestowing on him decorations of the highest order. The command of the expedition to the Soudan was offered to him, but he declined it, showing, as events soon proved, that the force prepared was utterly inadequate.

After his return to the United States he was employed in

erecting the pedestal for Bartholdi's Statue of Liberty. He died of an attack of pneumonia on the 24th of January, 1887, and a solemn requiem was offered in presence of his remains in St. Leo's church.

General Stone took an active interest in the formation of our Society, and readily consented to read the first paper before it. He came to us not only with military reputation, but known as author of many statistical and geographical papers.

In conclusion I beg to offer the following resolutions:

Resolved, That the United States Catholic Historical Society deplores the death of General Charles P. Stone, its first Vice-President, able in command, heroic in the endurance of wrong, generous and noble in his whole career; and that the Society reveres his memory for his co-operation in its establishment, and the aid he rendered.

Resolved, That a copy of this resolution be transmitted to the family of General Stone as an expression of our esteem for his character and our sympathy in their bereavement.

The resolution was seconded by Rev. Dr. Burtsell, and adopted. Dr. M. F. Vallette then made the following remarks:

It has seemed proper that one who spent over seven years as the assistant of the late editor of the "Freeman's Journal" should be selected to draw up and propose for your adoption a series of resolutions expressive of respect to his memory. As a means of expressing my deep and abiding gratitude to one whose memory will ever be dear to me, I accept the task. It is only those whose good fortune it was to be intimately associated with the deceased who had an opportunity of knowing the man as he really was. It was his misfortune, perhaps, that he often showed his worst side, but beneath that rough exterior there beat one of the warmest and gentlest hearts that ever pulsated in manly bosom. If he was unrelenting in the pursuit of what he deemed wrong, no man was ever more ready to make amends when he found that he had misjudged or misrepresented. If he seemed hard upon his enemies, his

harshness was aimed at the fault rather than against the person, and, in their distress, no one was more ready to assist them. And if his harshness be put in the balance, how quickly will it be outweighed by his many virtues! Witness, to take one case alone, the readiness with which he sacrificed all he loved on earth (and he was a most devoted father) to the will of God. That stern old oak, in his age and in his widowerhood laid all his earthly love upon the altar of his religion. The tear glistened in the father's eye, but like Abraham of old, he was ready for the sacrifice, and it was soon replaced by the smile of the Christian.

In view of the foregoing facts, I would respectfully offer the following:

WHEREAS, Mr. James Alphonsus McMaster, late editor of the N. Y. "Freeman's Journal" and a member of this Society, died in the city of Brooklyn, on December 29, 1886, after a lifetime spent in the defence of the religion of his adoption. Be it

Resolved, That it is eminently proper for us, in announcing his death, to express our deep sorrow at the loss of a member of our Society, who in life proved himself not only a most devoted son of the Church, but an honored citizen and one of the leading journalists of our day.

Resolved, That his fearlessness of character, his generous qualities of heart, and his invaluable services in the sphere of Catholic journalism for more than forty years, covering a period when courage like his was required, have made his memory dear to all who had the grand privilege of kneeling at the same altar with him.

Resolved, That the late James A. McMaster, being endowed with intellectual faculties of extraordinary power, fully developed by careful and concientious study, was peculiarly fitted to grapple with the great questions which agitated our country during the trying times through which the Church passed during his lifetime, and to defend her interests with that power of pen and speech which he so readily commanded; and while many may have differed with him in opinion, no one could fail to admire his devotion to what he considered to be the truth.

Resolved, That while bowing with becoming resignation to the will of God, we most heartily join in the prayer that having

"fought the good fight," he may have found a place of "refreshment, light, and everlasting peace."

On motion of Rev. R. L. Burtseli, the Rev. Michael J. Holland, of St. Columba's Church, Newark, was nominated as a member of the Society.

The paper of the evening, "Commodore John Barry," was read by Mr. William Seton, and was heard with great interest. At its conclusion a vote of thanks was passed to Mr. Seton for his paper and the Society adjourned.

NOTES.

NOTES ON FATHER ANTHONY MONTESINO, of the Order of St. Dominic, the first priest known to have officiated within the present limits of the United States. By VERY REV. FR. SADOC VILARRASA, O.P.—"1545. Father Anthony Montesino, Spaniard, a son of the Convent of Salamanca (of whom treat Remesal, Historia Prov. de Chiapa, lib. 1, c. 17; Lopez, p. iv., lib. 1, cap. 5, and from them Malpæus, Palma Fidei, p. 117; John of the Cross in his Chronicle of the Order, lib. 3, cap. 14; Bartholomew de las Casas, Lib. De Destruct. Ind.) passed over to the Indies and died there a martyr. He was also a protector and defender of the Indians, in behalf of whom he wrote a learned treatise entitled 'Informatio Juridica in Indorum Defensionem.' We conjecture that he died about this year, when the renowned Bartholomew was bravely and earnestly pleading the cause of the Indians at the Spanish Court." Quétif and Echard, "Scriptores Ordinis Prædicatorum," ii., p. 123.

Father Martinez y Vigil, O.P., now Bishop of Oviedo in Spain, in his little work, "La Orden de Predicadores" (Madrid, 1884), says: "The religious desirous of an independent apostolate, and preferring the companionship of the Indians to that of adventurers full of covetousness, sent Fathers Montesinos, Cordoba and Garces, who were the first to evangelize Venezuela, all of them receiving the crown of martyrdom there" (1520).

Antonio de Herrera in his "Historia General," mentions Montesinos in several places; also Father Touron, "Histoire Général de l'Amérique," but none of the authors except Quétif and Martinez Vigil speak of his death.

[In Chap. 247 of his "Historia Apologetica," the holy Bishop (Las Casas) writes: "The principal religious who with a zeal for extending the Catholic faith and bringing that race to its Creator Jesus Christ, proceeded to that province (St. Domingo) was a holy man named Friar Peter de Cordova, endowed with all prudence, learning, the grace of preaching and many other virtues, which were eminent in him; and he it was who first led the Order of St. Dominic to these Indies and founded it, and maintained it in great religious strictness and observance, restoring it to its primitive state. This blessed man (I continue with the Bishop in the first place), Father Dominic de Mendoza found dis-

posed to aid him to carry out his undertaking, and he induced another named Father Friar Anthony Montezinos, also a son of Salamanca, and a great lover of strict observance, a great religious and great preacher; and they persuaded another holy man named Father Friar Bernard of St. Dominic, also a son of Salamanca, knowing little or nothing of worldly things, but versed in the spiritual, very learned, devout, and religious. . . . . These four Religious brought the Order of St. Dominic to the Island of St. Domingo, from which it spread to all the other Islands, and parts of the mainland of all that New World; and its entrance into the Island was in the month of September, 1510, eighteen years after the first discovery.*

"Two years after his arrival in the Island, Father Peter de Cordova, in 1512, returned to Spain, taking Father Anthony Montezinos with him, in regard to a matter which in those days gave great concern in Hispaniola, which was, whether the Indians should or should not be given *in commendam* to the Spaniards, and these Fathers went to defend the opinion that they should not be given, an opinion they had upheld in the Indies with such publicity that they had preached and defended it in public controversy. They reached Spain, and pleaded the cause well with those who then administered the government for the king, whose intention always was, as his successors' has been, that the Indians should be well treated. The next year, 1513, the Fathers hastened back to Hispaniola, and to meet the want of priests for the Indians, collected as many as fourteen religious to bring with them, with no effort except to go to the Convent of St. Stephen at Salamanca, and make known their wish."

In 1513 three Fathers were sent to the Isle of Pearls, but were all killed by the Indians.

"Three others offered to renew the attempt—Father Anthony Montezinos, F. Francis de Cordova, a very near kinsman of the venerable Father Peter, a great and learned religious, and lay Brother John Garzes. All very well pleased, and joyfully received the blessing of their Superior, proceeded from the Island of St. Domingo to that of San Juan (Porto Rico), there Father Anthony Montezinos fell dangerously ill and remained there, Father Francis de Cordova and Brother John Garzes, continuing their voyage." (F. Juan Melendez, "Tesoros Verdaderos de las Indias," Rome, 1680, i., pp. 10, 14, 15.)

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* For his famous Sermon against Slavery see Helps, "Spanish Conquest in America," Book iv., c. 2.

"In the year 1523 the Licentiate Lucas Velazquez de Ayllon, who had covenanted to go and settle lands discovered north of Porto Rico, came to this Island (Porto Rico). . . . . His Majesty wrote to Father Anthony Montesinos, who had just come to this Island with six religious of his Order to found a convent, to be watchful that the natives were well treated." (Valladares, "Historia Geografica, Civil y Politica de la Ysla de S. Juan Bautista de Puerto Rico," Madrid, 1788, pp. 101–2.)

In 1526 Father Montesinos, with Father Anthony de Cervantes, accompanied Ayllon to San Miguel de Guandape, on James River, Va. (Navarrete, ii., pp. 153–6. Winsor, "Narrative and Critical History," ii., pp. 240–1; Shea, "Catholic Church in Colonial Days," pp. 101–7.)]

First Priest in Susquehanna.—I find the following note, but do not know by whom written. Thinking it may lead to something definite I send it. "The first Catholic priest in Susquehanna was Rev. Father O'Flynn, of the Order of La Trappe, and of noble descent. His sister, Mrs. Fitzgerald, a true lady, was, with himself, the centre of a large, refined, and cultivated circle."

S. M.

QUERIES.

What is the name of the author or rather translator of the Catholic prayer-book with the following title: Ocangra Aramee Wawakakara (or Winnebago Prayer-Book) ? Geo. L. Whitney, Printer, Detroit, 1833. 18 pp., 16mo.

Washington, D. C. J. C. P.

[The little work was prepared by the Rev. Samuel Mazzuchelli, O.S.D., a missionary priest in the Northwest, who says in a work published by him in Milan in 1844, entitled "Memorie Istoriche ed Edificanti d'un Missionario Apostolico dell' ordine dei Predicatori fra varie Tribu di Selvaggi e fra i Cattolci e i Protestanti negli Stati Uniti di America," pp. 107–108: "The number of the new Christians, now increased to about 200, when the missionary proceeded to the city of Detroit, 700 miles from the Wisconsin River, in order to print the few things that had been translated into Winnebago. These formed a tract of 18 pp. small 8vo, and contain an Act of Adoration and Consecration to God, the Acts of Faith, Hope, Charity, and Contrition, the Our Father, Hail

Mary, Creed and Confiteor, the Act of Purpose of Amendment, the Ten Commandments, the Precepts of the Church, a hymn inviting the sinner to penance, another invoking the Holy Ghost, a hymn to the Holy Eucharist, an Invocation to Jesus, and a hymn to Mary. Then there are, in very few words, the principal truths of faith in question and answer; finally the alphabet and mode of counting. The little book was entitled: OCANGRA ARAMEE WAWAKAKARA, that is to say, Winnebago Prayer-Book. Detroit, 1833."]

CAPTAIN BENTALOU, an officer under Pulaski, published in Baltimore a pamphlet entitled "Pulaski Vindicated." When and where did Bentalou die? ROGOWSKI.

NOTICES OF RECENT PUBLICATIONS.

THE PILGRIM OF PALESTINE. A Journal devoted to the interest of the Sanctuaries of the Catholic Church in the Holy Land. January, 1887.

This periodical, issued by the Commissariat of the Holy Land in this country, to arouse devotion to the spots hallowed by the life of our Lord, and lead the Catholics in this country to join with those in other lands in maintaining the Catholic shrines and missionaries there, is also doing something to make the history of the Church in this country known. A life of the Venerable Anthony Margil of Jesus, the holy founder of the Franciscan missions in Texas, appears in its pages, and also the Voyages and Shipwreck of the Recollect Father Emmanuel Crespel, part of whose mission life was spent in Western New York and Wisconsin. Sketches of the lives of Father Garces and his companions, who were put to death near the Colorado, have also been given in this journal. A German periodical, the "Deutsche Pionier," has translated Father Crespel's letters from the Pilgrim, and issues them in Cincinnati.

THE IOWA HISTORICAL RECORD, published quarterly by the State Historical Society at Iowa City. Vol. III., No. 2. April, 1887. pp. 433–480.

This number of the "Record" contains a Sketch of Gen. Geo. W. Jones; the Address of Judge T. S. Wilson at the opening of the Supreme Court Rooms; Locating the Government Wagon-Road from Niobrara to Virginia City; Recent Deaths, and Notes.

THE LIFE AND LABORS OF THE MOST REV. JOHN JOSEPH LYNCH, D.D., Cong. Miss., first Archbishop of Toronto. By H. C. MCKEOWN. James A. Sadlier, Montreal, 1886.

The Life of Archbishop Lynch is interesting not only as that of a Metropolitan who has done much to advance the cause of the Church in Upper Canada, but also as presenting to us an account of his earlier career, when he was an earnest and laborious missionary in Texas, seeking to recall long-neglected Catholics to their duties and building up by the aid of a fresh immigration new churches and institutions. Texas in this period of its regeneration and its organization under separate episcopal jurisdiction, owes an incalculable debt to the priests of the Congregation of the Mission. Among them, Father Lynch took an active part, and his labors are well described in this work.

NOVISSIMA; OR, WHERE DO OUR DEPARTED GO? By Rev. BERNARD O'REILLY, D.D. Baltimore Publishing Co.

PURGATORY, DOCTRINAL, HISTORICAL AND POETICAL. By Mrs. JAMES SADLIER. D. & J. Sadlier & Co., New York, 1887.

It is somewhat remarkable that so few works have been published in this country treating expressly of Purgatory, or the life beyond the grave. Catholic hearts seek devotion on this point rather than discussion.

The appearance of two works about the same time is rather remarkable. Rev. Dr. O'Reilly, a learned and pious priest, treats the subject eloquently; while the well-known Mrs. Sadlier has gathered from a host of sources matter that will instruct, interest, and console.

MEMORANDA.

A MAP entitled "Carte Géographique de l'Eglise Catholique Canadienne de la Nouvelle Angleterre." 2 feet by 2; and "Le Premier Cardinal Canadien," an octavo volume of 302 pp., have just appeared in Canada.

AN UNPUBLISHED EARLY JESUIT MAP.—Mr. Henri Harrisse discovered not long since a vellum map, which is evidently one used in preparing the map in Creuxius, "Historia Canadensis." The map recently found measures ten inches by eight, and is entitled "Description dv Pais des Hvrons, 1651." It embraces what are now

Michigan, Ohio, and Indiana, with part of New York; and contains about forty names. Among them are "Partie du Lac Ontario," and above it "Lac Oventarenk"; "Partie du Grand Lac des Hvrons." S.

As an instance of the increasing interest in the history of the Catholic Church in this country, we may note the success which has attended Prof. J. F. Edwards in his establishment of the "Bishops' Memorial Hall" at the University of Notre Dame, Indiana. He has excited a general interest in his project of collecting in this place portraits of the Archbishops and Bishops of the United States, with some relic of each. The "Bishops' Memorial Hall" is already worth a pilgrimage to view it. The series of portraits is complete and authentic, the portrait of Bishop Egan alone being ideal. No portrait of Philadelphia's first bishop is known, and the portrait placed here was painted by the skilful artist Gregori, based on the description given by Father Jordan in the Woodstock Letters, and since generally copied and accepted. It is almost impossible to believe that Prof. Edwards has actually gathered all the precious mementoes that already enrich this hall. It is told of the witty Fontenelle, that once taking up a collection at the church door, he held out the bag to a notorious miser, who put a donation in it. After going around, Fontenelle returned to the gentleman. "I have put something in it," he whispered to Fontenelle. "I saw it," retorted the wit, "but I do not believe it." So in this case, even the sight of the mitres, crosiers, chalices, pectoral crosses, rings, worn or used by the Archbishops and Bishops of this country from the revered Carroll to our day, with books used and manuscripts written by them, so dazzle and astonish one, that though we see, we can scarcely credit that so much has been preserved and gathered safely into this noble hall. We see, yet we cannot believe. It is to be hoped that no other attempt of this character will be made, diverting other objects from being added to this precious collection. We trust that all having relics of any of our Bishops will render a service to Catholic history by presenting or at least depositing them in the "Bishops' Memorial Hall" at Notre Dame, Indiana.

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